

THE K^R. 645

ISLE OF MAN:

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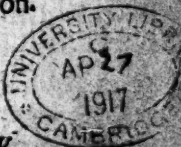
The Legal Proceeding in Man-shire
against Sin.

Wherein, by way of a continued Allegory, the chief Malefactors disturbing both Church and Common-wealth, are detected and attached; with their Arraignment and Judicial tryal, according to the
Laws of England.

The spiritual use thereof, with an Apology for the manner of handling, most necessary to be first read, for direction in the right use of the Allegory throughout, is added in the end.

By R. B. Rector of Balcomb Somers.

The fifteenth Edition.



GLASGOW,

By Robert Sanders, Printer to the City and University, and are to be sold in his Shop, 1674.

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To the right Worshipful, Sir Thomas Thynne, Knight, and to his religiously-affected Lady, the Lady Katharine Thynne: All saving graces in the blessed way unto eternal comforts, are unfainedly wished.

Right Worshipful,

Since your departure, and new return to Longleete, (where the poor feel your mercies in set times of relief and daily Alms, and your Tenants and common neighbouring Inhabitants good entertainment at the general time of great House keeping) it was my hap to travel in- to, and thorowout the whole Isle of Man: now it is usual with Travellers to discourse of their journeying, and to relate their observations. And therefore let none object and say unto me that of Persius, *Scire tuum nihil est, nisi te scire hoc sciat alter*: For I found good in my pains taking: and *bonum* is *communicativum* & *sui diffusivum*, and so *quo communius, eo melius*. In my very entrance, and afterwards every where I found written that old ancient precept, *Nasce*
te ipsum

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seipsum. This lesson I began to take out with diligent observation. And it brought to my mind the Apostles charge, *Quisque explorat seipsum*, which I labored to put in practise, and so sought my self in my self, for I remembered that saying long since learned, *Orbis quisque sibi, nec te quæsieris extra.* Thus my travel became very profitable to me: and the variety of sights withal procured delight, and turned my pains into pleasure.

In my travelling, I came to the County Town or Chiefest Seat there called Soul: where I rested for some time, because it fell out to be the Assize week for all that Island: Where I specially marked, how in all things they proceeded against Malefactor, according to the Laws of England: in this only lyeth the difference, there is never but one Judge, whereas we have ever two appointed in every Circuit, as we have now in this Western, very honorable and religious Judges, *quos honoris causa, non possum non nominare.* Sir Iohn Walter, Lord Chief Baron, and Sir Iohn Denham, another worthy Baron of the Exchequer, lovers of vertue and Justice.

And indeed, such ought Judges to be, as was and is this Judge in *Man, Exod. i. 18.* He is a Judge of Iethroes choise. & *verax*, & *Dei timens*, & *osor turpis lucri*, He is divinely
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given prudent, impartial, and very quick (upon good information) in dispatch of Causes. He was worthily attended, as he ought ever to be, with a worthy Sheriff with Justices of Peace, Knights and Esquires, Gentle men of singular note and fame in that Countrey. This I heard of them, and it appeared by their practise, that they al stand for the maintenance of the laws, they see their Sovereign well served, Justice duly observed, and Judgement executed accordingly.

They never side with any, for they hate faction, Pride and Envy, two restless Mak-bates, who for notorious misdemeanor, I saw bound to the good behaviors. So as now there a Cæsar-like spirit, *patitur superiorem*, and a Pompey *suum parem*, they run all one course, and as true Israelites, *quasi vir unus*, for publick good. Therefore do the people live in peace, the land prospereth, Justice flourisheth, vertue is exalted, vice suppressed, & the enemies at home and abroad made to fear.

The whole discourse of this excellent order, and carefull proceedings there by me observed, from my first enterance unto the end, I am bold here to present unto your Worships, whom I have now found diligent Readers of holy Scripture, addicted to private prayer, besides set form for the whole

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family,

family, to be entertainers of the Preachers of Gods Word, giving freely to such Benefices as they hap to be void, not being seduced by mens offering large sums to procure Advowsons afore hand, as too many patrons be in these days. Now the Lord God Almighty hearten you on, and to these things more and more, and to every other good grace, that may lively demonstrate to the world the power of saving knowledge, in the use of Gods abundant earthly blessings so largely bestowed upon you, with which earnest prayer unto God for you, and for a blessing upon these my endeavors to further the same, I humbly take leave,

Your Worships in all Christian
services at command,

Richard Bernard.

Butcomb, May 11.

THE



T H E
A U T H O R S earnest requests.

First, to the Worthy Reader, whosoever, to whom let me but say thus much of this Discourse and allegorical narration; that in it sunt bona, sunt quaedam mediocria, sunt mala nulla: Yet if any thing may seem distastfull, let thy mind be to take it well, as Cæsars was, to interpret well the seeming offensive carriage of one Accius the Poet towards him, and thou wilt not be displeased, Thy good mind will prevent the taking of an offence, where none is intended to be given. In discovery, attaching, arraignment, and condemning of sin, I tax the Vice, and not any mans person: so as I may say with one:

Hunc servare modum nostri novere libelli,

Parcere personis, dicere de vitijs.

Thou hast here towards the end of this discourse, the tryal and judgement upon four notorious Malefactors. Two of them the very prime Authors of all the open rebellion, or secret Conspiracies, which at any time ever were in that Island: The other two were the principal Abettors

tors and the chiefest Supporters of them. Their names their natures, and their mischievous practices, thou mayst find at large in the narration.

There should have been at that Assizes with these, the arraignment of certain suspected Witches: but this was prevented, because the grand-Jury Gentlemen could not agree to bring in their Bill vera: for that they made question of divers points, whereof they could not be resolved at that present.

1. Whether the afflicted did suffer by only some violent diseases in nature, producing strange effects, like practices of Witch-craft? Which for want of a judicious Physician they could not discern.

2. Whether the afflicted were a counterfeit, as was one Marwood, the Boy of Bylson, and one Mary Brohier? or that he or she having some natural disease, did make use thereof, and counterfeited the rest, as one Mainy did, who was troubled with the hysterica passio,

3. Whether being a disease supernatural, yet might come upon the afflicted by the operation of the Devil, without the association of a Witch, as it hapned to Job, and others in the Evangelists? Or that the afflicted hath a Devil, and is a Witch, and hath by his or her own ways brought this evil upon him or her, without the practice of any other Witch?

4. Whether they might proceed upon meer presumptions

sumptions against the suspected, or rather stay till they had more certain and grounded proofs.

5. *Whether they could (none of them being read in any learned Tractates touching the practices of Witches) rightly examine the suspected, to find out a Witch, and so to bring him or her deservedly under the power of Authority?*

There is now come forth, by the leave of Authority, a Guide to grand Jury men in cases of Witch-craft; my sute is, that they would be pleased to accept of my well-meaning therein. In which, all these points before are fully handled; as also, That there are Witches: Who are most subject to be made Witches. How they prepare themselves for the Devil: How Satan draweth them to a league, and becometh familiar with them. That there are good Witches, and the signs to know them. That there are bad Witches, and how they practise, and what it is that they can do, and how many things must concur in bewitching. What are the signs to know one to be bewitched. That Witches may be detected. What are strong presumptions of a Witch. What are the certain evidences against such an one. How thoroughly to examine a Witch: With many other particulars set forth in 28, distinct Chapters fully, and yet with great brevity. The death of five Brethren and Sisters, lately condemned and executed for Witches, one

more yet remaining, formerly brought before a Judge, and now in danger to be questioned again, hath moved me to take this pain; not to prevent Justice, nor to hinder legal proceedings; but that I may not be mistaken nor wronged, as I was once, and more should have been, had not the wisdom and goodness of so reverend a Judge at Benham, accepted graciously of my upright Apologie against vain Accusers.

I made a Petition then to my Lord the Judge, to the worthy then M. Sheriff, Sir Robert Philips, and to all the Worshipful of the Bench then present, which I am bold to renew again more publickly, and that now the third time, because it pleased that reverend Judge so well to like thereof, and to second it, and is wished of many to find some good effect at the length.

The state of poor prisoners is well known, and how their souls safety is neglected: and yet our Savior gave such a testimony to a penitent Thief, as he never gave to any mortal man else; for he told him, that he should be that day with him in Paradise.

How blessed a work would it be to have maintenance raised for a learned, godly, and grave Divine, that might attend to instruct them daily? Twelve pence a quarter, of one Parish with another in our County, would encourage some compassionate holy man therunto: And what is this? Not a mite out of every mans purse to save souls.

If

If with this instruction there should be means to set them also on work, they might get somewhat for food, for rayment. They might so prevent the miserable fruits of sloth; their minds would be employed, their bodies be preserved in health, and not pine away, and be consumed with vermine. Yea, enforced labor there, would terrify loose vagrants, lazy wanderers, and the idle rout from turning thieves, more then either imprisonment or death hitherto hath done. And besides, such as should escape, would by this heavenly means of instruction, and bodily labor, become through Gods mercy, more profitable members in the Commonwealth afterwards: whereas now they become twice more the children of Belial, then they were before.

Oh, let me be bold earnestly to beseech you, and in all humility to crave your merciful and tender bowels of compassion towards them.

And first of you (right honorable my Lords the Judges, Sir John Walter, Lord chief Baron, Sir John Denham) who sit as Gods among men, to give judgement upon this so wretched, and so miserable a generation of mankind: that if they die, they may be more ready with all patience and submission of spirit, to receive their just reward, and your doom of death upon them: or, if they be acquitted, and so live, they may learn afterwards to live the life of good Christians, and so make a good use of their deliverance. And would not
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his rejoyce your hearts, to forward such a work, when your Lordships do know, that the blessed Angels do rejoyce at the conversion of sinners.

Next of you (worthy Sherifff M. Symmes) under whose wisdom, religious affection, tender mercies, and powerful habilities, the Prison, and the Prisoners be for the time present. Shall not this work set forward by you, be unto you an everlasting remembrance?

Then of all you (Right Worshipful the worthy Justices of our Countrey) by whose authority these offenders are sent unto prison. Oh, that it might not displease you, to hear me calling upon you by name, who, I hope, are well minded to such a blessed and charitable work.

Ye deservedly honored Knights, Sir George Speke, Sir John Stowel, Sir Francis Popsham, Sir Henry Barkley, Sir John Windham, Sir John Horner, Sir Edward Rodney, and Sir Robert George; And may I not here also name the worthily esteemed of their Countrey, though not at this present in Commission with you, Sir Ralph Hopton, Sir Robert Philips, Sir Charls Barkley, and Sir Edward Barkley? All to be graciously pleased to commiserate their lamentable case, and to help forward this work of piety and pitty towards prisoners?

O ye other worthies of your Countrey, no less generously affected, John Powlet, Robert Hopton,

Hopton, Edward Rogers, George Lutterel, John May, Francis Baber, Robert Cuff, Thomas Breetton, John Coles, William Francis, Rice Davys, Thomas Windham, John Hartington, Joh. Harbin, William Capel, and Anthony Stocker, Esquires; Let the bowels of compassion compass you about, that you may effect this so good a deed, and be honored for ever in bringing to pass so rare a charity.

The work surely would bless you all. Alace, the Prison now is a very picture of Hell, and (more is the pitty) as the case now stands, is no less then a preparative thereto, for want of daily instruction. It would be, by a faithful ministry and bodily imployment of them, a house of correction with instruction, and so happily the way of life. Then might charity quicken up justice to send offenders obstinately persisting in evil, and abusing their liberty unto prison, in good hope of their reformation. The loss of their corporal liberty, might through Gods mercy, then gain them spiritual freedom: Health by labor would be preserved, and their souls by wholesome instruction saved.

The Father of our Lord Jesus Christ, perswade your well disposed hearts, to such an unbegin work, among so many deeds very famous in this renowned Nation. The Spirit of the Lord God of Heaven and Earth rest upon you, to cause you to effect this, and in time to effect the same, by
stirring

firring up the Countrey, and by your own mercies in your life times, you giving, and at your death bequeathing something thereunto. Even so be it, and the Lord God Almighty be with you all herein, Amen.

My sute is to every Keeper of a Prison, if they be no kin to Master Newman, the Gaoler in this discourse, that yet they would take acquaintance of him, and become better known to him. That their prisoners may by their vertues and religious care, be better disposed.

My request to poor Prisoners is, to redeem their time ill spent; to call to God for mercy and pardon; and to move them hereunto, let them in serious meditation put themselves in mind of these things. 1. That their liberty abused, God hath by the hand of authority taken from them, as unworthy to live freely in a Common-wealth. 2. That as they neglected and despised spiritual means of salvation, they are now deprived thereof. 3. That as before they delighted only with wicked company, now are they shut up one with another together. 4. That their raggs are ensignes to them of their ragged conditions. 5. That their filth and vermine telleth them of their filthy conversation, and their many sins and corruptions. 6. That their want of food is a punishment for such of them, as have abused Gods blessings to gluttony, drunkenness, and the fruits thereof, wantonness, and filthy uncleanness. 7. That their prison

prison is as it were, a picture of Hell, to mind them of their end, whether they are going, if they do not amend. 8. That their expecting of the Assizes, is an instruction to look for Jesus, the Judge of all the World. 9. That their chains, fetters, and bolts, teach them to consider the nature of their sins, which hold them bound to answer at the Bar of Gods Justice. 10. That their desire of life by a Psalm of mercy, should move them to desire eternal life, through the mercies of God in Jesus Christ, who will be gracious to every true believing penitent: which graces (poor Prisoners) God send you, and fear only to dye eternally.

Before I end, I have a sute to all that profess the Law, that if in this Allegory, fetched from such terms, as be better known to them, then to my self, I do mistake, they would be pleased to pass over that, and make use with me of the spiritual sense, which is the drift of my labor herein. And so at the length, I take leave, with my prayer to God for the peace of Jerusalem, and for a prosperous success to all that love the Israel of God, with our Countreys glory and safety, Amen.

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The first of these is the fact that the
 majority of the population of the
 country is of African descent. This
 is a result of the fact that the
 country was a colony of the British
 Empire, and the majority of the
 population was of African descent.
 The second fact is that the
 country is a democracy. This is
 a result of the fact that the
 country was a colony of the British
 Empire, and the majority of the
 population was of African descent.
 The third fact is that the
 country is a democracy. This is
 a result of the fact that the
 country was a colony of the British
 Empire, and the majority of the
 population was of African descent.

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and small dark spots, possibly due to age or handling. There is a faint, illegible impression of text from the reverse side of the page, which is visible through the paper. The overall tone is a warm, off-white or light beige.

1911



THE
I S L E of M A N:
O R,

The Legal proceedings in Man-shire.

Lament, 3, 40. *Let us search and try our ways,*

HHe lamenting Prophet
Jeremy, in his days full
of lamentation and
mourning, seeing and
also partaking with o-
thers of those miseries,
which befell the state
of the Jews, justly pro-
cured at Gods hands for their sins, doth
here give them advice what was best to be
done, that in this their distress God might
shew them mercy; and that was to repent
and turn unto the Lord: to the effecting
whereof, he counselleth them two things
laid down in my Text. 1, To search out sin,
2. and to put it to tryal,

In



In the handling whereof I will proceed, as here we do against a lewd and wicked Malefactor, legally, according to the Laws of this Realm.

The first part of my Text is to *search* : we know, that when one hath offended the laws, hath committed any felony, murder, treason, or done any outrage, for which he is to be apprehended, he presently flying and hiding himself, is pursued, and sought after ; diligent search is made to attach him.

The Malefactor here which doth so much harm on every one, every where without ceasing, is *sin*. This is a notable *Thief* and *Robber*, daring to set upon any. He robbeth God of his honor, and man of Gods favor. This *Thief* stole from *Angels* their excellency of glory, from our first parents their innocency. This is he that robbeth us of our graces, the spiritual money which we have in the purses of our heart, to help us in our journey to heaven. This *Villain* bereaveth us of our goods, driveth away our Cattel, spoileth us of every temporal blessing of our health, our peace, our liberty and plenty. He it is that utterly undoeth us, and maketh our estate miserable, that we cannot thrive in any thing, body or soul.

This is a *murdering Thief*, wheresoever he breaketh in, by day or by night, there will he
either

either kill or be killed ; Man and sin cannot both live together. Most bloodily cruel he is, for he will spare none. He slayeth the hoary head , and killeth the tender Mother with the new born Babe He regardeth no person , no sex, no age ; of so murderous a disposition is he , and so inhumanely barbarous.

He is a very strong Thief, no humane power can subdue him ; he taketh man and bindeth him : *Prov. 5. 22. for iniquity taketh the wicked , and holdeth him with the cords of his own sins.* He will bear rule where he cometh, all must obey him. He will command the Reason, reign over the Will, and swagger over the Affections , and lead captive the whole man, and make him serviceable to his lusts ; yea, and make him spend his whole estate to maintain him in his lustful humors ; whether it be in pride , or drunkenness , or gluttony , or idleness , or whoredom , or whatsoever else it is ; he both must and will have maintenance, else will he set all on fire : for wickedness burneth as fire, *Isai. 9. 18.*

This is an ungrateful and mischievous Thief : for let any entertain him, and favor him, he will work their overthrow. Yea, so vile a Villain is he, that the more any make of him, the worse he is to them : for he withhold's all good from them, he procureth mischiefs to

to-light upon them. *Jerem. 4. 18.* He keepeth our grace from having any entertainment. He smothereth *Conscience* for speaking; hardeneth the *Heart* for feeling; blindeth the *Judgement* from discerning, stoppeth the *Ear* from hearing any good counsel; lameth the feet from walking in Gods paths; benummeth the *Hands* from doing duties of charity, and maketh the *Tongue* to falter in speaking of holy things. Neither yet doth he this only; but he worketh enmity betwixt his *favorite* and his best friend, even between God and his own conscience. And to make up the hight of his mischief, the more to strengthen himself against his foolish and unhappy friend; he, at unawares to him letteth in, and that into the best room (even the heart) his great and most deadly enemy the *Devil*.

Thus Covetousness did let him into *Judas* heart, and set him on work to betray Christ. *Matth. 6. 14. 15.* Flattery let him into the hearts of the false Prophets, to deceive *Ahab. 1 King. 22.* Carelesness lets him in, to hinder the fruit of the Word, *Matth. 12.* Loss of Gods graces lets him in, and seven worse with him, to ruin a man utterly, *Acts 5. 10.* Hypocritical vain glory, and covetousness did let him into the hearts of *Ananias* and *Saphira*; for vain glory made them sell

sell all, to make a shew to be like *Barnabas*: but *Covetousness* with *unbelief* advised them to withhold some of the money, lest they should happen to want: but how to do this, and keep their credit they knew not; therefore *Hypocrisy*, *vain glory*, *covetousness*, and *unbelief* called in *Satan*, to hear his counsel, who taught them to ly unto the Holy Ghost, but to the death of them both. Thus we see, what an ungrateful villain sin is to his best friends.

Lastly, this Thief is a *pestilent subtle Thief*. *Hab. 3. 13.* Sin is deceitful; it beguiled *Adam*, *David* and *Solomon*; yea, *S. Paul*, one once rapt up into the third Heaven, doth acknowledge that it deceived him, *Rom. 7. 11.* And whom hath it not deceived? He is therefore carefully to be avoided and taken heed of: and this robbing, murdering, strong, ungrateful, mischievous and subtle Thief, diligently to be sought out.

But before *Search* can be made, a *Watch* must be set to espy him out, that he may be attached.

The Watch-man appointed for this purpose, is *Godly jealousy*, who hate ever an holy suspicion of a mans own ways, lest in any thing at any time he should mis-behave himself.

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This vigilant Watch-man hath with him two assistants ever to accompany him; the one is *Love-good*, a zealous fellow for God and good duties: the other is *Hatesill*, an angry and waspish fellow, and of a fierce countenance against sin.

These three ever keep together, so as sin cannot so cunningly enter, but they can as quickly espy him, and as speedily pursue him, and put him to flight.

The place where these are set Watchmen, is called *Souls-town*, a Town of great resort, a thorowfare, never without Travellers, ill motions, day and night; and the Posts, which are Satans suggestions, ever and anon pass thorow, and many at the Common Inne, the *Heart* take up their lodgings.

This Town is very spacious and large, for besides many Back-fides, By-lanes, and Out-corners, there are four great streets: *Sense-street*, *Thought-street*, *Words-street* and *Deed-street*; in some of which this lewd Companion sin, and his Cope-mates will be found wandering.

When the *Watch* is set, they have a charge given them, by one in authority which is this; *Keep thy soul diligently*: and withal they have a watchful-eye to the Inne, (and to take heed lest at any time there be an heart

heart of infidelity, to depart from the living God, *Heb. 3. 12. 13*) commanding also the watchmen to exhort one another daily, lest their hearts be hardened with the deceitfulness of sin.

These Watch-men have also a Watch-word given them, even a word of preventing grace; saying to them, *This is the way, walk in it, when they are turning to the right hand, or to the left, Ilai. 30. 21.*

To this Watch-word *Godly jealousy* with his Associates! do willingly attend, keeping carefully the watch; so as the Thief is descried, and presently they make Hue and Cry after him.

Thus Hue and Cry is written by the Bible-clark, and containeth infallible marks to discover sin, whereby it may be certainly known, and they are these:

1. By the *Law of the ten Commandments*: for by it cometh the knowledge of sin; for every failing in that which is commanded, and every thought, word and deed against that which is forbidden, is sin, *Rom. 3. 20. 7. 8.*
1 *John 3. 4.*

2. By every exhortation to virtue, and every debortation from vice: being appendices to the Commandments, shewing what we ought to do, and what ought to be shunned and avoided of us.

3. By

3. By *every Threatning*, which is the Word of Gods displeasure for sin, *Isai.* 1. 11. 18. 3. 14. and 5. 20.

4 By *punishment inflicted*, which is certainly Gods hand for sin; for were he not provoked by sin, he would not afflict us, *Abs.* 5. 5. and 13. 11. *Jerem.* 25. 8. *Lam.* 3. 33.

5. By the *humble confession*, of such as have acknowledged their sins in particular, *Josh.* 7. 20. *Psalms.* 15. 5. 14. 1 *Sam.* 12. 19.

6. By *plain accusations*, laying sins to mens charge, *Isai.* 59. 3. &c.

7. By *reproofs* and checks for sin, 2 *Chron.* 19. 2.

8. By *Places numbring up sins by name* in sundry Scriptures, *Rom.* 1. 29. 30. 31. 32. 1 *Tim.* 1. 9. 10. 2 *Tim.* 3. &c. 1 *Cor.* 5. 11. *Gal.* 5. 19. 20. 21. *Rev.* 21. 8. *Prov.* 11. 1. *Mich.* 6. 11.

9. By the *decription of sin*, shewing what it is, as in 1 *John* 3. 4. and 5. 17. *Rom.* 14. 23. *Prov.* 21. 4. and 24. 9. and 14. 21.

10. By the *Description of godly men negatively*, by such things as they ought to avoid, as in *Psalms* 1. 1. and 15. 3. 5. and 24. 4. *Ezek.* 18. 68. *Isai.* 33. 15. *Psalms* 101. 3. and 16. 4.

Lastly, by the *Description of wicked men*, by their bad qualities and conditions, *Psalms* 10. 2. 11. and 12. 2. 4. and 57. 21.

The Hue and Cry thus set out, it is carried

ried by the Spirit of supplication, crying mightily to the Lord for grace and mercy to help in time of need, as *David* did : who saw sin before him, and then made the Hue and Cry, saying : Have mercy upon me, O Lord, according to thy loving kindness : according to the multitude of thy mercy, do away all mine offences, *Psalms* 51. 1. 2.

This Hue and Cry must not be let slip at any hand, but be carried along in the pursue, lest in following of sin, men be deceived, and solid vertues be attached in stead of vices. For this we must know, as vices have not a few friends (as after shal be shewed) so vertues have many enemies ready to inform against them, that they may be pursued after as Malefactors, that sin in the mean while may seek shelter and escape : and the enemies are these :

1. One Mr. *Out-side*, in the inside a carnal Securitan, a fellow that will come to his Church, keep his Sunday and Holy-days : But yet in the Congregation while he sitteth among others, sometimes he is nodding, and sometimes fast asleep ; and if he abide waking, then is his mind wandring abroad, so as he remaineth still ignorant, without any effectual power of the Word ; and being out of the Church, he is presently upon his worldly business.

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This

This fellow cannot abide any after meditation, or Christian conference with others of that which he hath heard; and if he espy any meeting together for this purpose, then he maketh information against them, and is ready to send the Hue and Cry, as against privy schismatical conventicling, and unlawful meeting. This is a vulgar *Ignoramus*, and a blockish adversary.

2. The second is, Sir *Worldly wise*, a very fool to God, a self-conceited earth-worm, whose wisdom is from below, and therefore sensual, earthly, & devilish, who proudly with much disdain, condemneth and contemneth the wisdom which is from above, pure and peaceable, sincere and charitable; and is ready to send the Hue and Cry after it, as after foolish and doting simplicity.

3. The third is Sir *Luke-warm*: this fellow is a temporizing time server, Jack on both sides, ¹⁴²all in the praise of moderation and discretion, one very indifferent between this and that: he cannot endure fervent zeal, but would have Hue and Cry sent against it as a fiery mad brained rashness.

4. The fourth is, Sir *Plausible Civil*, a fashionable fellow, framed to a commendable outward behavior for civility, but in matter of Religion he hath no more, but what he hath by common education, custome, and example

example of others. To the life of Religion he is a stranger: strict serving of God, and a more narrow search of our ways, he holds to be foolish scrupulosity, and is desirous to have the Hue and Cry sent out against it, as against phantastical preciseness.

5. The fifth is, Master *Machiavel*, a mischievous Companion: all for policy, little for piety, and then in pretence only: He is a very *Jehu*, zealous against *Baal*, to root out *Abahs* posterity, for the more sure settling of the Kingdom to him and his: but in state Idolatry, a very *Jeroboam*, to keep the Kingdom from being re-united to *Judah*. He cannot suffer gainful abuses to be reformed: but if any attempt any such thing, he accuseth them for factious turbulent spirits, and so would he have the Hue and Cry made against their endeavors, as against some Puritanical trick.

6. The sixth is, one *Libertine*: this licentious fellow hath a Chiverel conscience, caring for nothing, but how to pass on along his life in pleasurable contentments. Religion by him is held to be but a devised policy, to keep men in awe of a Deity; and therefore when he seeth Religion to be made conscience of, he presently causeth Hue and Cry to be made against it, as against hypocrisy. This prophane enemy laugheth

at, and mocketh at Christianity.

7. The seventh is, *Scrupuloſity*: this is an unfociable and a snappiſh fellow, he maketh ſins to himſelf more than the Law condemneth, and liveth upon fault-finding. *Weaker Apprehenſion* is his Father, and *Miſunderſtanding* his Mother, and an *uncharitable* heart his *Nurſe*. The uſe of Chriſtian liberty, if it be more in his conceit than he pleaſeth to like well of, then would he have the Hue and Cry ſent againſt it, as againſt *carnal ſecurity*. This is a rigid and cenſorious Adverſary.

8. The eighth is, the *Babliſh Babylonian*: this is a doting companion, and ſuperſti- tiouſly fooliſh: he boaſteth of *Antiquity*, though his ways be *Novelty*: yet he will have it the *Old Religion*, and if any forſake it as Idolatry, thoſe he condemneth for *Schiſmatics*, and labors to have the Hue and Cry ſent out againſt all Reformation in Chriſtian Churches, as againſt *Hereſy*. This is a bloody *Anti-chriſtian* adverſary.

Theſe are the principal Informers (for I paſs by petty companions) which endeavor to miſlead the purſuer of ſin, and to ſet him to attach very eminent and excellent Ver- tues for Vices. Therefore it is neceſſary to have ſin ſet out by marks infallible in the Hue and Cry: elſe this ſubtil Villain ſin will craftily

craftily beguile the pursuer, and will escape either by the shifts which he can make to deceive him, or by his many friends he hath, to keep him from being apprehended.

The shifts which commonly a Thief maketh to escape in his flying away, are two:

1. Is his *Counterfeiting the habit of an honest man*: so sin craftily putteth upon himself the shew of Vertue, as *Jehu* did piety, for the getting of a Kingdom, and establishing of it to himself: whose sin was covered with a pretended and hypocritical zeal for the Lord. *Ananias* and *Saphira* made shew of liberality like that of *Barnabas*, not discernable till *Peter* discovered it. For as Satan can transform himself into an Angel of light, and his Apostles into the Apostles of Christ: 2 Cor. 11. 13. 14. so can sin, the seed of Satan, put upon it self the counterfeit of vertue.

2. A Thief will alter his name, and by assuming the name of an honest man oftentimes escape away; and after this manner also escapeth sin, Vice getting upon it the name of vertue. And so *Drunkennes* escapeth under the name of *good fellowship*; *Covetousness* under the name of *good husbandry*; *Filthy Ribaldry*, under the name of *Merriment*; *Pride of apparel*, under the name of *Decency and Handsomeness*; *bloody Revenge*

for wrongs offered, escaped under the name of *Valour*, *Foolish wastefulness*, under the name of a *frank and liberal disposition*; *Superstition* under the name of *Devotion of Fore-Fathers*, and the old Religion. *Remisness* in punishing, under the name of *Gentleness*, *Flattery*, under the name of *Un-offensiveness*; *Lukewarmness* in Religion, under the praise of *Discretion*; and many such like foul Vices, do thus deceitfully hide themselves, and so escape unattached.

If by these his shifts he cannot escape *Godly jealousy*, that constant pursuer, then will he seek to be holpen by his kindred and friends: for sin hath many, who will either *so defend him*, or *excuse him*, or *deny him*, or *hide him*, or *make him so little in fault*, as will almost perswade *godly jealousy*, that it is even needless so eagerly to pursue after him.

1. The first of these is his *Grandfather-ignorance*; for he knows no sin, he cannot read the Hue and Cry; he breedeth sin, and bringeth him up, and maketh no conscience of it: if sin get into his house, he holds himself safe enough.

2. The second, his brother *Error*, the sons of Ignorance; this fellow mistaketh all, and misconstrueth the whole Hue and Cry, and can find no fault with sin, and so endeavoreth

reth to send the pursuer another way.

3. The third is his Cousin *Opinion*, and this will hold the pursuer with a long and tedious disputation, questioning the A&T, whether it be a sin or no? And will endeavor by probabilities to make it no sin, that so he might make the pursuer to desist. Thus sins of profit and such as may prevent certain dangers are disputed, *Pro & Con*, as men say. The sin of usury by many is brought under *Opinion*, as lawful some way.

So the sin of Idolatry, to go and hear a Mass without inward reverence, as it was disputed in Queen *Maries* days; to prevent the imminent danger of death then; Many sins evident enough are made disputable if they yield profit, or be delightfome to the flesh, or such as may help to keep a mans person or state in safety; for all these *Opinion* will be a Proctor.

4. The fourth is, one Master *Subtily*, his wit being attended on by little conscience of the truth. This shew cometh with his distinctions to clear an A&T from sin; thus with his *hairs & dust*, he will have Idolatry, no Idolatry; so with his biting and not biting, and lending to the rich upon Use, but not to a needy brother, damned Usury must be no sin. This *Subtily* of wit with a chivrel conscience, maketh foul sins to pass along as no sins.

5. The fifth is called *custome*; this old Syre patronizeth many vain and sinful practices. By this the Jews held it no sin in them to demand, and in *Pilate* to let loose to them, a wicked *Barabbas*, one worthy to dye for insurrection and murther, *Matth.* 27. 18. 16. 21. 26. *John* 18. 39. 40.

6. The sixth is a Popish fellow, called *Fore-fathers*: he advanceth his Ancestors and their worth, and thinketh so well of them, that to imitate them is no sin, *John* 4. 19. Thus the Samaritane justified their false worship.

7. The seventh is one *Sir Power*; he maketh ever that warrantable, which Law establisheth, ordaineth and decreeth. Great and capital sins in the Romish Synagogue are thus countenanced.

8. The eighth is *Sir Sampler*, who produceth for patterns great mens, and learned mens examples, as if they could not do amiss: but whatsoever they do or say, it must be good and lawful, and therefore imitable without sin, *Jer.* 44. 17.

9. The ninth is *Sir Most-do*, who maintaineth sin from a general practise, because multitudes do it here, and there, and every where; and therefore no sin to do such a thing, which almost all, or the greatest part do.

10. That

10. The tenth is one Sir Silly, one made an of good meaning, who will qualify the fact by thinking no harm, or intending well. Thus would *Saul* have justified his rebellion, 1 *Sam.* 15. 15. and *Abimelech* excused his taking of *Abrahams* wife, *Gen.* 20. 9. And thus vain persons excuse their wanton communication, lascivious songs, foolish jestings, and such like; saying, they mean no harm, they only make themselves merry. Thus Sir Silly is he that maketh simple souls plead good meaning for all their foolish superstitions, blind devotions, and licentious merri-ments.

The eleventh is *vain Hope*: this teacheth to put off the fault to some other, as *Adam* to *Eve*, and *Eve* to the Serpent, *Gen.* 3. 4. and to deny the fact, as *Cain* did, even to God himself, hereby hoping to shift off sin, and to escape punishment, who maketh God all of mercy.

The twelfth is the Lord *Presumption*: he feareth not judgement, he blesseth himself in his evil ways, he maketh a covenant with Death, and a league with Hell, *Deut.* 29. and suffers sin to be his daily guest, *Isai.* 28. 15, 16. and will let the Hue and Cry pass along without any fear of peril, as nothing at all concerning him.

The thirteenth is Sir *Willful*, hating to be

The Isle of Man.

reformed: this is a obstinate friend for sin, who will willfully defend it, and be careless of all reproofs. This fellow in contempt will tread down the *Hue and Cry*, under his feet, and maintain sin.

The fourteenth is *Sir Saint-like*, which under the shew and shadow of Piety, and pretended honesty, will cover much iniquity, and hide it for a time, that it be not taken by the pursuer with the *Hue and Cry*; such were the Hypocritical Scribes and Pharisees.

These great ones, and many other more, are the friends of this Thief and Rebel: but yet for all these Favorites, *Godly jealousy* espies him out, and his harbor, and presently goeth to a Justice of Peace, to procure a Warrant for the Constable to attach him, and all his Companions with him.

The Justice is not one of a mean rank, or any petty Justice, but the very *Lord chief Justice* of Heaven and Earth, the Lord Jesus: for it is he that can give the Warrant to attach sin, no other Warrant will sin obey.

The Warrant is the Power of Gods Word: The Form of which Warrant is, (as you see in my Text) to search out and attach sin with all his Associates, and to bring him and them before Authority, to answer to such things as shall be objected against them.

them, in his Majesty the King of Heavens behalf.

The procuring of this Warrant, is by going unto, and conferring with some of the *Lord Chief Justices Secretaries*, the Writers of holy Scriptures, setting down this charge, as *Jeremy* doth here, *to search and try our ways*.

This Warrant procured, *Godly jealousy* taketh and carrieth to an Officer, which hath Authority to make search and attach sin.

This Officer, without which sin neither can, nor indeed will be attached, is *Understanding*, who knoweth what sin is.

Now as there be four sorts of Officers, which may attach Felons by Warrant, *The Deputy constable, the Tything-man, the Petty-Constable*, and the *Head-Constable*: so is the spiritual Officer fourfold.

1. The *Deputy-constable* is commonly some Neighbor, intreated to perform the office in the others absence: this is the very shadow of a Constable, and will not willingly intermeddle in any thing: so as the people where he dwells, may do, for all him, what they list.

2. This *Deputy-constable* in this spiritual *Tything-man* is the *Understanding darkned*, the son of ignorance, and grand child of *Blindness of heart*: this is a blind Constable, and hath never an eye to see with. This

This suffers all disorder in the whole man or *Soul-Township*. Here be such as be alienated from the life of God, past feeling, given over to work all uncleanness with greediness. All the affections are quite out of order, and no care taken for their reformation: for this foolish fellow imployeth himself about his grounds, cattel, sheep and oxen, about buying and selling; as for the estate of his Soul, he is to it a very stranger: He knows the price of corn, oxen, and sheep; but what is the excellency of Vertue, what the evil of Vice, what the price of his Soul, he neither knows, nor cares to know.

2. The *Tithingman*, which commonly is a mean fellow, and so contemptible, as few or none care for him. And therefore hereupon is very little or no reformation, where he hath his dwelling. If any amendment be sought, it is only for some notorious shamefull misdemeanors, and he must be much called upon for this too, else no reformation thereof; and as for many other offences, there is no care had at all.

This Tything-man is *gross-understanding*, like one pur-blind, who cannot see afar off, but only gross transgressions forbidden in the Law, according to the sound of the bare letter only, as theft, murder, adultery, and so forth. The spiritual meaning

and large extent of the Commandment, he is wholly ignorant of. This pur-blind tything-man suffers a number of disorders in his Township, and must be much urged to see very gross & foul misdemeanors; else will he not seek to reform them.

3. The Petty-Constable, which is some civil honest man of the Parish, and perhaps hath some Countrey learning, but yet is an one-eyed fellow, half-sighted, and so passeth by many faults.

This Petty Constable is the *Understanding somewhat cleared*: he hath an insight into the moral Law, who by civil education, some art and learning, and an outward form of Religion, and reading in the Bible now and then, can speak of the Gospel Historically, and prettily discourse of Religion.

But this his knowledge is only superficial, for neither in the common Law, which is the Law moral, neither in the Statute Law, the Law of the Gospel, or Law of Liberty, is he any professed *Student*. He is no *Inn of Court* man, never brought up in the *Inner Temple*. He maketh neither the Common, nor Statute Law his profession.

As he is no Student in these, so he is no practitioner, but only aimeth at civil behavior, common honesty, and careth to be held only a Christian at large, and to profess the Religion

Religion of the present State, without any more curious endeavor, to proceed further to find out the power of Religion.

Therefore where this kind of understanding dwelleth, there care is had only to see to disorders against civil honesty and common moral duties, and against courses apparently dangerous to his outward estate; and those things which may offend the most or the greatest sort among men. This half-lighted Constable, a superficial fellow in Divine truth, aimeth at no more.

The sins immediately against God, and against his Gospel, as unbelief, impatience, pride, disdain, envy at other mens gifts, presumption of Gods mercy, abuse of his favors, and many such, he taketh notice of; but permitteth them to live where he hath to do, without controule.

4. The *Head or chief Constable* is a man of right and good understanding; knowing his Office, and the duties thereto belonging, with care and conscience to discharge the same: for he is studious in both lawes, and a good practitioner therein.

This chief Constable is *illuminated Understanding*: this is one that hath both his eyes to see with, of nature and of grace, he is well read, both in the Common Law, the Law Moral, and the Statute Law, the Law of Liberty.

berthy, the Gospel of Christ, he hath been a long Practitioner in both, and is called the *spiritual man*, who can discern and judge of all things, 1 Cor. 2.

The place of his common abode and dwelling, is in *Regeneration*, a very healthful, comfortable and commodious habitation. He is no straggler; but loveth to keep home, and to look to his office.

He hath an excellent Family, his Wife is called *Grace*, his two sons, *Will* and *Obedience*; his three daughters, *Faith*, *Hope* and *Charity*; his two servants, *Humility* and *Self-denial*; and his two maids, *Temperance* for his summer-house of prosperity, and *Patience* for his Winter-house of Adversity.

This *chief Constable*, where he dwells, keepeth very good order, he suffereth not the Rebel sin to rule and swagger in the Township of his soul.

If Drunkenness, as once in *Noah*, or Adultery, as once in *David*, or pride of heart, as once in *Hozekiah*, or Envy, as once in *Miriam*, or such like happen to be found where he hath to do, he speedily sendeth them packing. For though they may at unawares perhaps creep in, and be found where he dwelleth, in some street of this town, yet they get there no abiding place: though he cannot ever and at all times prevent their creeping.

creeping in, yet he always taketh care that they settle not themselves where he hath to do, but will dislodge them wheresoever he shal find them: for he is very careful in his office to discharge it to the utmost.

This *chief Constable* is he, to whom *Godly jealousy* bringeth his Warrant, to seek out the Rebel sin and to attach him.

This Constable having received the Warrant, presently addresseth himself to make the search. But for that sin is Masterfull (especially every capital sin, which is attended on by many other) and will not easily submit, but dare make opposition against Authority, till he be overmastered: therefore, this man takes with him sufficient company, to watch sin for escaping, to go very strongly to attach him, and to hold him when they have him, so as never a friend may dare to side with him.

First, he taketh his own two servants, *Humility* and *Self-denial*, which ever in every search necessarily attend him.

Then going together, he calleth upon his next neighbor, *Godly sorrows* with his seven sons, ready to bear them company, 2 Cor. 7. 11.

The first of these is *Care* to find out sin, that it may not be hid.

The second is *Clearing*, which, when he espieth

espieth sin will not wink thereat, nor partake with it.

The third is *Indignation*, a fierce fellow, which can never look upon any sin, but with a godly anger.

The fourth is *Fear*, not natural or dastardly fear, nor servile fear, all too base minded to attach sin; but such a fear as maketh him to stand in awe of God, rejecting all fellowship with the wicked and partakers with sin.

The fifth is *Veheement desire* to apprehend sin, to be in Gods favor, in love with the godly, and free from his own corruptions. This is a stirring fellow.

The sixth is *Zeal*, who dare seaze upon even the most capital Rebel: for he is like to *Phineas*, ready to thrust him thorow, and to kill him wheresoever he findeth him.

The seventh is *Revenge*, who answereth to his name; for he desireth to pay sin home for the wrong he hath done him, and would have him proceeded against to the uttermost. This fellow lustily layeth hold on sin, and bindeth him at the chief Constables command, to lead him away.

These are able to take prisoner the surdiest Rogue, the stoutest Rebel, and strongest Thief. What sin in the Soul is it, which this chief Constable with his men, his neighbor
godly

Godly sorrow, and his seven sons cannot overcome; and lead by Gods grace captive, and made it the Kings Prisoner.

As the Constable goeth with these his many neighbors, and with his own servants, to the number of ten besides himself, a couple of busy fellows, uncalled thrust in themselves to increase the number.

The one of these is *Self-love*, a pestilent fellow: for he not only can hinder the Constables diligence in taking pains to search, but in searching to be too partial, and over-respective to himself, if the sins sought after be either pleasurable or profitable: but also withal, he can dull the spirit of Godly sorrow, and do his seven sons very great mischief, as by their confessions afterward it doth appear.

Therefore when the Constable *Understanding* espieth him, he commandeth forth with his servant *Self-denial*, to put him out of the company for hindering the search.

The other is *Self-conceit*: the former lewd companion disordereth all the affections; this blindeth judgement, by the overweening of a mans self, and will pick the Warrant out of the Constables pocket, and will blow out the candle light which is in the Constables hand, if it be not prevented.

This wretched fellow of all wise men is held

held a fool; for the way of the fool is wise in his own eyes, and there is more hope of a fool, then of him that is wise in his own conceit; Prov. 12. 5. and 3. 5, 7. and therefore are we dehorred from being wise in our own eyes, or leaning to our own wisdom, Isai. 5. 21. and a wo is pronounced against such: yet is the fool a very dangerous fool, and a knave too; he will so deceive by flattery. He will make a man believe his ways to be clear in his own eyes, when the end thereof is death, Prov. 16. 2. 25. Yea, can beguile a generation of men, and make them to think themselves pure in their own eyes and sight, and yet are not washed from their filthiness, Prov. 30. 12. Such a conceited fool was the Laodicean Angel.

The Constable therefore commandeth his man Humility, to thrust this fool and knave out of their company, before they make search for sin: for if these be suffered to go along with the rest, labor is but lost, sin will never be found out and attached.

Now when the Constable hath rid away these two troublesome companions, (for they usually go together) then he goeth on to the place where he knoweth that sin hath taken up his lodging.

The place is a Common Inne, an Harlots house, called Mistress Heart, a receptacle for all Villains, Whores, and Thieves, and for all

all dishonest persons whatsoever, none denied house-room or harbor there.

And that she is such a dishonest woman, is clear and evident, as in her arraignment shal be fully proved.

But to cover her naughtiness as much as she may, she hath gotten into her house one called *Old-man*, *Ephes. 4. 22*, corrupted by her deceitful lusts, to become her husband, when indeed she is his own daughter; and so live they in incest together, and keep rout and ryot night and day. If any honest traveller (a good and godly motion) happen sometimes to fall in there unawares, he is straightway denied entertainment. Her answer is by and by, that her lodgings are taken up for other manner of men, there is no room for any such troublesome guests as these be: none can be merry for them where they come, hindering all good fellowship.

The house which this harlotry dwelleth in, hath many in-lets, five doors open for their guests to come in at. These five doors are the five senses.

The first is the *door of Hearing*: the first that ever was open to let in sin, as we may learn in the Serpents beginning to tempt *Eve*, *Gen. 3.*

At this door entreth in lying, flandering, back-biting, filthy communication, flattery, swearing,

swearing, error, heresy, false doctrine, tale-bearing, blasphemy, and with these enter also ill opinions of one another, uncharitable judging, ill suspicion, rash credulity, and many other sins, caused and committed by the tongue, through want of wisdom and charity.

The second is the *door of Seeing*, at this enter in the lusts of the eye; fornication, adultery, covetousness, desire of *Naboths Vineyard*. The marriage of the sons of God with the daughters of men: *Achans* theft, who saw a wedge of gold, and desired it, and took it: many are the sins which enter in by this door, through want of chastity and contentment, *Gen. 6. Jos. 7. Psalm 119 37. Job 31. 1.*

The third is the *door of Tasting*; at this enter in riot, gluttony, drunkenness, revelings, and the fruits thereof; Chambering and wantonness, prodigality, quarrelling and fighting, and many other cursed effects of seeking to satisfy the appetite: which the godly man avoideth, and also the very occasion thereof, by sobriety and temperance, *Prov. 23. 2: 20. 21. 1 Cor 5. 11.*

The fourth is the *door of Smelling*, at this enter in foolish niceries, perfumings, and other allurements to dalliance, effeminate-ness, and such like, *Prov. 7. 7.*

The

The fifth is the *door of Feeling*; at this door entreth wantonness, lasciviousness, and other fruits of the flesh, *Rom. 13. 13.*

These be the doors by which all sin ordinarily entereth into the Heart, except original sin bred within, and brought from the womb; as also Satans immediate suggestions, suddenly cast into the Heart.

When sins enter in at any of these doors, they first come into the *Hall*, where attendeth *Common sense* to welcome them.

Then they go into a *Parlour*, a more inner room, and there stayeth *Fantasy* to entertain them.

After this, they ascend into an upper *Chamber*, and are there received of *Intelligence*, who presently acquainteth *Mistress Heart*, the Mistress of the House with it, which is in her *Dining-room*, what are the company and number of her guests come in: For this Hostess is a stately Dame, and is not to be spoken with by and by. Thus as you have heard, are her guests entertained and brought in unto her.

With her are eleven daughters attending her as Maids, lewd Strumpets, and as impudent Harlots as her self.

These eleven waiting-Maids, are the eleven passions of the Heart, corrupt, disorderly and immoderate wantons, which be these.

The

The first is *Love*, set all on pleasures, profits, honors, and wholly upon worldly and fleshly vanities; contrary to that in 1 John 2, 15. *Love not the World, nor the things that are in the World.*

The second is *Hatred*, which is contrary to *Love*, setting it self against Gods Word, good men, and good things, a mischievous maid, ever setting one another at odds, and disquieting often the whole house, and the table of guests.

The third is *Desire*, never content, but would have sometimes this, and then that, now here, now there, never resting, never satisfied with either riches or honors, or variety of pleasures.

The fourth is *Detestation*, contrary to *Desire*, which loatheth and cannot endure good counsel, good company, godly conference, much less reproof or any opposition in her ways.

The fifth is *Vain hope*, which possessing the Heart, maketh it foolishly presumptuous.

The sixth is *Despair*, contrary to hope, which causeth acts against reason against nature sometimes: as it did in *Achitophel*, in *Saul*, in *Zimri*, in *Iudas*, who killed themselves. It also maketh men run into dissolute and rebellious courses, even to walk wilfully on in evil, as being without hope.

The

The seventh is *Fear*, which passion doth so slavishly captivate the mind, as it will make a man forget his duty to God, so as he may escape danger with men, as it did *Peter*, and *Pilate*: and is ever a false friend in adversity.

The eight is *Audacity*, contrary to fear, which maketh a man fool-hardy, without deliberation to thrust himself into imminent dangers, as it did the Israelites.

The ninth is *Joy*, which cheareth a man when he hath that which he delighteth in, be it never so ill, as it did the inhabitants of the earth at the destruction of the two Prophets.

The tenth is *Sorrow*, contrary to Joy, which afflicteth the soul, causing weeping and wailing, lamentation and mourning, often with an out-cry; as in the Land of Egypt.

The eleventh is *Anger*, which cometh upon a man not only for apparant injury, as on *David* against *Nabal*, but upon imagined wrongs, as on *Haman* against *Mordecai*, *Naaman* against *Elisha*, and *Ahab* against *Misciah*.

There is no passion contrary to this: for though quietness be contrary to anger, yet it is no passion: therefore they are but eleven, as *Thomas Aquinas* reckons them.

Besides

Besides these attending very diligently on Mistress Heart, she hath a man-servant called *Will*.

This *Will* hath three at command under him, the Feet, the Hand, the Tongue, like the Hostler, Tapster, and Chamberlain. All these are at Mistress Hearts and her Maids command.

If *Love* in a Maid affect a young man, though all her friends be against it, yet mark how she sets *Will* on work for her. *I Will* have him (saith she) though I never have good day with him. *Will*, here must make the match against all gain-saying *Judah* he lusted after one he saw in the way (not knowing it to be *Tamar*: *Gen.* 38. 16.) *Will* must here make the filthy bargain. What (saith she) wilt thou give me? *I Will* (saith he) give thee a Kid.

As *Love* sets *Will* at work, so doth *Harred*, as we may see in *Esau*, *I Will* kill my brother *Jacob*, *Gen.* 27. 41. So doth *Desire*, as in *Adoniah*, who said, *I Will* be King, *1 King.* 1. 5. In *Gebezi*, greedy of gain, *I Will* run after him, *2 King.* 5. 20. *Will* here made the feet to run, the tongue to speak, the hands to receive. So in *Judas*, to betray Christ, *Matth.* 26. 15. *Will* must do it. What *Will* you give me, and *I Will* deliver him into your hands? Thus to these and all other passions, this *Will*

is made a pack-horse, a slave, and without him they can do nothing. *Will* is the man that must ever do the deed for every passion, though they be contrary one to another: miserable is his service, that must be commanded by so many Mistresses, and so disagreeing among themselves one from another.

When the *Heart* hath entertained her guests thus as you have heard, and received them into her *Dining-room*, provision is presently made for them; yea, she hath it ever ready for them, as never being without many guests.

The *Table* is spread, which all must sit at, and this table is *Instability*: for inconstant are the thoughts of the whorish Heart.

The table therefore is not square, but round, turning about both for more company, and also that her guests may take their places every one of them, as they come without discontent.

For albeit there be degrees and differences of sins, yet to her they are alike welcome, one as well as another: although sometimes one time sit nearer to her than at another, as guests do, that sit at such a round table.

The *Table-cloth* that covereth it is *Vanity*: for upon *Instability* with such vicious guests, what can there be but *Vanity*? This *Salomon* found

found in all his inventions, *Eccles. 1.*

The *Bread* set on the table, is the *Fitness* of every sin proper object, without which sin actual can no more live then a man without bread.

The *Salt* which seasoneth sins appetite to feed it self, is *Opportunity*, for time, for place, for person; this sharpeneth sin to be working, as the appetite to receive food, when it is well seasoned.

The *Trenchers* to eat on, are *Strength* of every mans Nature to act sin.

The *Napkins* to make clean their hands and mouth in eating, are the pretended shews of vertue, contrary to these Vices, by some good works (so they wipe their mouths, as the Harlot in the Proverbs) and by some good deed of either one kind or other outwardly done: and thus they wipe clean their fingers, and will not be thought to be the unclean persons which they are taken for.

The *Dishes* of Meat set before them, are only three.

The first is the *Lusts of the flesh*, and this is served up in the *Place of Pleasure*.

Of this Dish feedeth heartily Adultery, Fornication, Incests, and all other of the like nature.

The second Dish is *Lust of the eyes*, and this

this is ſerved up in the *Platter of Profit*.

Hereon feedeth Covetouſneſs, Uſury, Oppreſſion, Bribery, Extortion, unhoneſt gain, and ſuch like. Of one of theſe two Diſhes do all ſins taſte, except the ſin of ſwearing, in which is lewd-prophaneneſs of Heart, but neither pleaſure nor profit, as in other ſins: though by ſwearing ungodly men ſometimes in buying and ſelling make gain unjuſtly.

The third Diſh is *Pride of life*, and this is ſerved up in the *Charger of worldly Eſtimation*. This is very windy meat, which puffeth up the mind with vain glory of an empty title of ſome honor, as a bladder is with wind, and yet is very coſtly feeding.

On this Diſh feedeth Arrogancy, Pride of ſpirit, Love of eminency, deſire of Superiority, and outward Reverence, and ſuch like; for which they are made to pay well.

The *Drink* which they drink to make them digeſt their meat, is the *Pleasuſurableneſs of ſin* for the preſent.

The *Waiters* at this table, to give attendance that nothing be wanting, are the *eleven Maids*, with *Will* their man.

Theſe Harlots humor their gueſts, and are ready at a beck to give contentment.

Where *Incontinency* ſits, there *wanton love* will wait.

Whe

Where *Displeasure* is, there *hated* will attend.

Where *Covetousness* is, there unsatiable *Desire* will be.

Where *Flattery*, that base humoring disposition to get grace and favor sitteth, there *Fear* to offend will stand by.

Where *Impatience* takes his place, there *Anger* is ready waiting to do his will.

Where *Inconsiderateness* sits, there *Audacity* and Fool-hardiness will wait.

Where sullen *Male-contentedness* sits, there *Despair* will soon give attendance.

Where *Joviality* taketh his place, there *Joy* will bid him welcome.

Where *Credulity* sits, there *Vain-hope* will be.

And thus they attend upon the Table, to give their guests all content to the utmost.

After full feeding, follows the taking away of these Dishes of Pleasure, Profit and Honor.

Now where *Vanity* was the *Table-cloth*, what can the taking away be, but *Vexation of spirit*, as *Solomon* speaks? *Eccles. 2, 22.* for it is with these, as with guests in an *Inne*, all merry and pleasant while they be eating and drinking, till the *Chamberlain* cometh to take away, and giveth them a round reckon-

ing, and then they take to their purses with almost a deep silence: so unpleasing is payment on a sudden.

After Supper *Mistress Heart* providing them their Lodging.

The place they ly in, is but one room for all their Guests, but it is large enough for all: the room is *Natural corruption*.

In this room lyeth *Mistress Heart*, all her *Maids*, her man *Will*, and all her guests together, like wild Irish.

With these eleven Harlots ly these guests in so many several beds.

1. In the bed of *Love*, ly wanton thoughts, lasciviousness, filthy communication, fornication, adultery, whoredom, and other sinfull uncleannesses.

2. In the bed of *Hatred*, do ly mindfulness of wrongs, ill-speaking, back-biting, flandering, railing, quarrelling, fighting, revenge, murther, and such like.

3. In the bed of *Desire*, do ly covetousness, theft, oppression, robbery, fraud, cozenage, and such like.

4. In the bed of *Detestation*, ly want of charity, disunion of spirit, discord, plotting of destruction, and such like.

5. In the bed of *Vain-hope*, ly violent assays, to effect what they hope for: sometimes neglect of lawful means, presumption
of

of mercy, abuse of Gods favor, and prophaneness.

6. In the bed of *Despair*, lyeth Male-contentedness, unbelief, servile fear, and such like.

7. In the bed of *Fear*, doly cowardlines, flattery, faint heartedness, hypocrisy & dissimulation.

8. In the bed of *Audacity*, ly these, headiness, rashness, daring, desperate attempts, and such like.

9. In the bed of *Anger*, doly impatency, railing, back-biting, quarreling, murder, and such like.

10. In the bed of *Joy*, ly wanton delights, foolish jesting, levity, and a world of vanity.

11. In the bed of *Sorrow*, ly worldly grief, inquietness, murmuring, discontentedness, and such like.

Thus are these lodged in *Mistress Hearts Chamber*, and there she lyeth also with the *Old man*, and *Will her man*.

The bed which they ly upon is *Impenitency*, and the *Coverings* are *hardness of Heart*, and *carnal security*, in which they ly snorting carelessly, till the *chief Constable* come upon them, and attach them all one after another; the greater *Villains*, and the lesser *Thieves* not sparing any. He seareth not to attach

the Capital, neither passeth he by any of their meanest associates.

The attaching of sin, is nothing else but the *Apprehension of Gods wrath*, striking us with fear through the terror of the Law, and our guiltiness of the breach thereof.

For in this spiritual attaching it is as in the attaching of Fellons, who knowing themselves guilty of the breach of the Laws, are stricken with fear, in their apprehension of death, which they know they cannot escape.

These thieves thus apprehended, the *Constable* carrieth them to the next *Justice*, by authority of his Warrant.

The Justice is *Well informed judgement*, able to examine every malefactor; that is, every sin, brought before him.

A Justice of Peace must be a man of wisdom and experience: so this spiritual Justice must be a judgement well-informed in wisdom and discretion, wisely to proceed against sin.

It is meet that a Justice be learned in the laws, to know how to proceed legally: so must this spiritual Justice be learned both in the Law and Gospel, to know what sins are committed against either of them, and thereafter to proceed.

A Justice is commonly to be one in that
Country

Countrey where he is an inhabitant: so this Justice must be every mans *Well informed* judgement within himself, not another mans: for it is not another mans judgement, that can sit down in his soul, to try and examine his heart and ways, but his own judgement. *For who knoweth what is in a man, saving the spirit of a man which is in man, 1 Cor. 2. 11.*

The Justices Office is to preserve Peace, and to see the Laws observed, and to see to the suppressing of all disorders, routs, riots, robberies and conspiracies: also to take order for all Vagabonds, stout and sturdy Beggars; yea, to see the reformation of all unlawful gaming, and every misdemeanor whatsoever, by Law prohibited; contrary to the Peace of our Sovereign Lord the King, and the quiet of the Weal publick; so this spiritual Justice, his Office is to see peace kept between God and himself; to see the Laws of God observed, and to see all disorders in his soul, as vagrant thoughts, sturdy resolutions, riotous behavior, every misdemeanor, in thought, word and deed, forbidden by Gods Law, contrary to the Peace of a good conscience, and the quiet of the soul; contrary to the dignities of a Christian, and the honor of our Sovereign Lord the King, Christ Jesus.

When a Malefactor is brought before a Justice, the Justice is first to examine him, then to set it down, then to bind some over to prosecute against the Fellow at the Assizes; and lastly, in the mean space to send him to the Goal, if he be not bailable.

1. He is (as it is said) to examine the party apprehended, and brought before him; and to demand his name, then to enquire after the fact and the nature of it, with the occasions, causes and degrees, with the associates, evident signs, the fruits and effects thereof; so this spiritual Justice is to examine sin,

1. To know the name and nature thereof, and to what Commandment it belongeth, so that he may consider what Statute of God is broken.

2. What were the *occasions* offered, as *David*, by looking out, saw *Bathsheba* washing her self.

3. What were the *Causes* moving thereto, as envy in the Jews to put Christ to death, and in *Cain* to kill *Abel*.

4. What are the several *Sorts* under one and the same capital sin: as under theft, covetousness and cozenage; under adultery, fornication, self-pollution, &c.

5. What be the *degrees* in the same sin; as in stealing, not from the rich, but from the poor;

poor; not from a stranger, but from a Christian brother, from father and mother: So committing uncleanness, not only with one of no kin, but with one nigh in blood: in killing not an unknown person, but against nature, his father, mother, his wife, his child, himself.

6. What sins accompanied the same: as the making of *Uriah* drunk, and the murdering of him, accompanied *David's* adultery.

7. What are the *Signs* thereof, as the rolling eye, filthy speech, and wanton dalliance, or signs of adultery: all such ornaments and vanities, of which *Esai* speaketh, are ensignes of pride.

8. What *fruits* and effects did follow thereupon: as from will-worship and idolatry, cometh ignorance of God: from this liberty to sin; from this obstinaey; from this contempt of Gods true worship and sincere professors thereof; and from this at last comes bloody persecution.

2. In examining, the Justice is to set down the examination and confession of the party: so this spiritual Justice, after he hath thus examined his ways, he is to set it down: This is a *serious consideration* of all his sins and offences, and such a remembrance of them, as may make a man to forsake them, and to turn.

turn his feet unto Gods Statutes; as *David* did, *Psalme* 119. 36. The examination without this, will be in effect as nothing: this must not therefore be at any hand omitted.

3. The Justice is to bind some over to prosecute against the Fellow, at the next Assizes and Goal-delivery; so doth this spiritual Justice bind over *True Repentance* to follow the Law, and to give evidence against this *fellow sin*, which he is very ready to do; for it cannot be (if a mans judgement be well informed upon serious examination, with a careful and considerate remembrance of all his sins) but that he must needs perforce be made to sorrow for them, and upon true repentance, pursue them to the death with a deadly hatred.

4. The Justice finding the offender not bayleable by Law, he maketh his *Mittimus* to send him to the Goal, there to be in du-rance to the next Assizes: so this spiritual Justice doth; *Rom* 6. 23. for he knows by the Law of God, *Gen* 2. 17. that *the reward of sin* (of what kind or degree soever, greater or less, though but in thought) is not bailable by any man, *Ezek* 18. 20. No man is able to answer God for the least deviation from Gods Law, *Deut* 17. for if he continue not in all things which God commandeth, he is accursed, *Gal* 3.

There-

Therefore none being sufficient to lay in bayl to answer God for the sin, *Psalm 49. 7. 8.* nor sin in it self baylable, he maketh his *Mittimus*, and delivereth it into the *Constables* hand, to carry him to the Goal.

The *Constable* you have heard, is *illuminated Understanding*.

The *Mittimus* given him, is the *active power of the Well-reformed judgement*, forcing the exercise of the understanding against sin, to find out remedies to keep it under.

The *chief Goaler* is *Master New-man*, placed over the prisoners, and made the *Goal keeper* by the Sheriff; for the prison is his, and he is to answer the King for them.

The *Sheriff* is *True Religion* wrought in mans soul.

The *Under-Sheriff* is an *holy Resolution* to perform what the Sheriff commandeth, and what he is by his Office to do.

If any prisoner *Sin*, break out, the *Sheriff, Religion*, must bear the blame, saying, This is your Religion, is it?

The *Goal* is *Subjection*: for, saith the Apostle, (as if he were the Goaler) *I keep under*: here is the keeper: *my body*, here is the prisoner: *and bring it in subjection*; here is the prison. When sin is brought under subjection, that it doth no more reign, (as it doth in all natural men, but not in the regenerate)

regenerate) then it is put in prison ; but not before.

Now the chief Gaoler, *Master Newmans*, hath with him three *Under-Gaolers* to look well to the prisoners, and all little enough, they be so many and so exorbitantly unruly, ready to break prison daily, if they be not diligently seen unto.

This *Master Newmans* three *Under-Gaolers* are his Hands, his Eyes, and his Feet, without which he can do nothing and they are these which are named by *S. Paul* in his Epistles, *Ephes. 4. 4. Col. 3. 10.*

1. *Is saving Knowledge.* This looks to these sorts of Prisoners : ignorance especially, wilfull error, vain opinions, jangling Sophistry, false Doctrine, Heresies, Doctrine of Devils, and such like, *Col. 3. 10.*

2. *Is true Holiness :* he looketh to all the Transgressors of the first table : as the Atheism, Paganism, Judaism, Turcism, unbelief, desperation, presumption, confidence in strength, riches, places policy, and multitude, so also to will-worship, imagery, meer outward service without the inward, Papistry, and all corruptions of Gods worship : likewise to blasphemy, rash swearing, false swearing, cursing, idle talk of God, contempt of his Word and works, a vicious life. Lastly, to Sabbath-breaking, neglect of publick worship,

worship, prophaneſs, perſecution of the truth, and to an infinite number of other ſins againſt God and true holineſs.

3. Is *Righteouſneſs*: this looks to all the ſins againſt the ſecond table, as to rebellion, diſobedience, murder, malice, adultery, fornication, theft, and cozenage, to falſe witneſs bearing, to back-biting, to diſcontentment, and to all other tranſgreſſions, many and manifold, comprehended under theſe Commandments.

Now becauſe theſe priſoners be unruly, if there be not a ſtrict hand kept over them; therefore leſt they ſhould at unawares break forth, to the danger of the *Sheriff Religion*, the *Gaoler Maſter Newman* hath Fetters, Gieves, Bolts, and Manacles to hold them in, and to have them at command.

And they are theſe: *Reſpect* unto the Commandments of God in all our ways: *Holy Meditations*, lawful *Vows*, Religious *Faſting*, fervent *Prayer*, and conſcionable *Practiſe* of our Chriſtian duties to God and man. All theſe are ſtrong chains and links, to keep under and to fetter the body of ſin, and all the fruits thereof, and to hold them in ſubjection, to keep the whole man in obedience unto God, when they be ſaſtned and knocked on by the hammer of Gods Word, and the effectual power thereof.

But

But it is not enough thus to imprison them, and to see them bolted and thus fettered, but also for him to see the Prison be strong: for the Prisons of the best Keepers that ever were, have been broken: Drunkenness brake out from *Noah*, rash and unadvised speeches from *Moses*, Idolatry from *Solomon*, Adultery from *David*, cursing and false-swearing from *Peter*.

Therefore the *Gaoler*, *Master New-man*, must look daily to the Prisoners, and to see the Prison-house sure, and to do this.

1. He must see the doors, which are his senses, to be shut, and to have a care to lock up *Taste* (that drunkenness & gluttony break not out) with the *key* of moderation in eating and drinking. To lock up *Hearing* (that Credulity break not out) with the *key* of trying before we trust. To lock up *Seeing* (that uncleanness break not out) with the *key* of Continency; and to bar this door fast also with contentation, that covetousness break not forth.

2. In the next place, he must take heed that no lewd companions lurk about the Prison-house, either by day or by night, lest they cast in Fyles, to file off the bolts; or pick-locks to open the doors, to let the Prisoners escape.

These lewd Companions are the *Devil*,
the

the *wicked*, and our own *corrupted Reason*. Their files and pick-locks are *suggestions* from Satan, evil counsel from men, worldly and fleshly Arguments of our own inventions, to make no conscience of sin, but to file off all those bolts, and to open the doors of Senses, that sin may break loose, and get out of subjection, to the Gaolers overthrow and utter undoing, if diligent watch be not kept.

3. He must see to the walls of the Prison, that they be strongly built with good stones cemented together. These are moral Virtues, and Evangelical Graces, by which, as by Walls, our sins and our natural corruptions are kept in. Though *Master Newman* lock and bar the doors, yet if the Walls be weak, the Prisoners may get out.

4. And lastly, he must look well to the foundation of the House, that it be not undermined. The true foundation of subjection of sin, is the power of the death of Christ, and of his Resurrection, into whom by faith, through the operation of his Spirit, by the Word we are ingrafted.

This must not be undermined by the Popish Doctrine of free-will, and abilities of our selves to over-master sin.

All these things well and diligently looked unto, the Prisoners will be kept safe in the the Gaol under *Master Newman*, untill the time of the Assizes.

And

And thus much for the first part of my Text, the searching, the attaching, and imprisoning of him. The other part, which is the *Trial*, followeth.

THE



T H E
S E C O N D
P A R T.

AT the time of Assizes by the Kings appointment, cometh the Judge, attended on by the Sheriff, the Justices of the Peace, and such as necessarily are to be there, for the dispatch of such businesses, as come to be tryed and adjudged.

The Judge coming in place, he hath his Seat or Bench, and being set, the Commission is read.

The Judge is a Judge of Oyer and Terminer in the Circuit where he is appointed to sit. The judgment here is absolute, without any appeal from his sentence.

The Judge spiritually understood, attended upon by Religion the Sheriff, and the Undersheriff Resolution, is Conscience.

From this judgement is no appeal, for he is in Gods stead, therefore must his sentence stand, and we must submit to it;

The

The *Seat* or *Bench* on which this Judge sitteth, is *Impartiality*; for conscience well informed, will Judge in Righteousness and Truth, without all partiality, without respect of any person. He regardeth not the rich and mighty, no Bribe can blind him, neither doth he pittie the person of the poor, to give for pittie an unjust sentence; but as the truth is, so speaketh he.

The *Commission* is the Active Power of Conscience, given of God by his Word, to condemn the nocent, or to quit the innocent, except this Commission be lost.

Sometimes it is lost, as when conscience is *dead*, as in all ignorant persons, or *seared* with an hot iron, as some mens have been and are; such as fall from the faith and are past feeling, by reason of the blindness of mind, and hardness of heart, 1 *Tim.* 4. 2. *Ephes.* 4. 19. or else *benumbed*, as in those that fall into some grievous sin, as did *David*, who lay therein, untill *Nathan* found the Commission, and acquainted him with it, when he said, *Thou art the man.*

If the Commission be lost, the power of Conscience lyeth dead, seared and benumbed, then the Judge can do nothing till it be found: and being found, it is read openly.

The reading of this Commission before the whole Countie, is *Every mans experiment*

tell Knowledge of the power of conscience, by which is acknowledged his Authority, to sit as Judge over every thought, word and deed of man.

The *Circuit* of this Judge is his *own Soul*, he is not to sit and judge of other mens thoughts, words, or deeds, but of the thoughts, words and deeds, of that man, wherein he is. A mans own conscience is Judge of himself; to judge another is out of his *Circuit*, neither hath he any authority from the King of Heaven, to inable him so to do. Knowledge may go out to see and discern of other mens ways, but conscience keepeth ever at home, and sits within to judge of that mans courses, whose conscience he is. Conscience only troubles a man for his own sins, it cannot for another mans, but as far forth as he hath made them his own, and being necessary to them by *commanding, alluring, counselling, commending, excusing, defending*, or *winking thereat*, when he ought by his place to have punished the same.

This Judge in this *Circuit*, is Judge of *Oyer and Terminer*; He will hear before he doth judge, and he will truly then judge as he heareth; for as he is impartial in judging, so is he prudent and careful to know what and whereof to give sentence, before he doth judge. This is the Judge.

The

The *Justices of Peace* in the County are there, and do sit with the Judge, and are in Commission with him. Of these some are of the *Quorum* and of better rank; some are meaner Justices, and take their place lower.

The Justices of Peace in the soul of better rank, are *Science, Prudence, Providence, Sapience*: the inferiors are *weak wit, common Apprehension*, and some such like.

These Justices have their Clerks there ready with their examinations and recognizances. *Justice Science*, his Clerk is *Discourse*: *Justice Prudence*, his Clerk is *Circumspection*: *Justice Providence* his Clerk is *Diligence*: *Justice Sapience* his Clerk is *Experience*: *Justice Weak-wit*, his Clerk is *Conceit*: and *Justice common Apprehension*, his Clerk is only *Sense*; a couple of poor Justices.

With the Judge and chief Justices are in Commission, the *Kings Sergeant*, and the *Kings Attorney*.

The Kings Sergeant is *Divine Reason*, a man of deep judgement in the Laws of his Sovereign, swaying much with the Judge.

The Kings Attorney is *Quick-sightedness*: both are excellent helps and assistants to search out, and to handle a cause before Judge Conscience.

For *Quick-sightedness* will soon espy an error

error in pleading, and *Divine Reason* will inforce a just conclusion, and so move the Judge to give sentence according to equity and right. If these should be wanting, many matters would go amiss.

There is also the *Clerk* of the *Affizes*, the keeper of the Writs, that hath all the Inditements.

This Clerk is *Memory*, which retaineth all those names of every sin, with the nature of the offence: and what God hath in his Word written against them, and what complaints *Repentance* hath made against them.

Besides this Clerk, there is the *Clerk* of the *Arraignment*, who readeth the Inditements.

This Clerk is the *Tongue*, making confession of our sins.

Lastly, there is the *Cryer*.

This is the *manifestation of the Spirit*.

Before the Clerk of the Arraignment readeth any Inditement, it is first framed by the *Complainant*.

This *Complainant* is true *Repentance* or godly sorrow.

The framing of the Inditement is the laying open of sin, as it may be known and found out to be sin, according to the true nature thereof.

Moreover, an *Inquest* or *Grand-Jury* there must

must be, by whose Verdict the Offender is indited, and made a lawful Prisoner; yet is this Inditement no conviction. What these agree upon, is delivered up in writing to the Justices. On the back of this Inditement, framed by the complainant, they write either *Ignoramus*, or *Billa vera*.

If the former, then the complaint is judged false; it is left in record, but the prisoner is not indited.

If the latter, the Prisoner is indited, the Inditement read, and the Prisoner brought to the tryal at the Bar.

This *Grand Inquest* or Jury, are the *Holy men of God*, whose writings are the Holy Scriptures in the Old and New Testament.

By the Verdict of these, every thought, word and deed of man, is either freed, or made a lawful Prisoner.

But yet this *Verdict* is no lawful conviction of particular men, till they be rightly applied.

If they write upon the Inditement or Bill framed, *Ignoramus*; that is, if the holy Scriptures of God declare it not to be a sin, it is no sin: for *where there is no Law, there is no transgression*. Rom. 4. 15. Not the complaints of all under Heaven, not all the Laws of men, decrees of Councils, the commands of Popes, can make that a sin, which

which they write *Ignoramus* upon.

Therefore the Bills of Inditement framed by those false Informers before mentioned, *Formality, worldly Wisdom, Luke-warmness, meer civil honesty, Machiavillian, Statism, Libertinism, Scrupulosity and Papistry*, against *Christian conference, godly sincerity, true zeal, strict conversation, reformation of disorders*, and the rest are false accusers, and have upon their complaints, written by the *Grand-Inquest*, an *Ignoramus*; and therefore by these worthy Justices, *Justice Science, Justice Prudence, Justice Providence, and Justice Sapience*, are not to be admitted, nor Judge *Conscience* to be troubled therewith, though all the Popes, the whole Popish Church, all Popish counsels, and all the Popishly affected Statists in the World plead for them, for that thought, word, or deed, is no sin, no breach of Gods Law, on which these write *Ignoramus*; *Conscience* (as is said) is not to be troubled with such Bills of complaint.

But if these write *Billa vera*; that is, if the holy Pen-men have set down any thought, word, or deed, for a sin, not all the Popes dispensations and pardons, not all the subtil distinctions of the most learned, no custome, nor any thing else whatsoever, can acquit it from sin, but sin it is, and so must it be taken

as a lawful Prisoner, to be brought to the Bar, and put upon the Jury of life and death.

The Bill being found true, then they proceed unto the arraignment.

The Prisoners are brought forth chained together, and set to the bar before the Judge.

The Prisoners are *sins*, (as you have heard before) the *Old-man*, with *Mistress Heart*, her *Maids*, and *Will* her man.

Their *Bringing forth* is the manifestation thereof by the Gaoler, Master *New-man*, Knowledge, Holiness and Righteousness.

They are chained; for sins are linked together, as adultery and murder in *David*; pride with hatred of *Mordecai* in *Haman*, covetousness and treason in *Judas*; covetousness, hypocrisy and lying, in *Ananias* and *Saphira*; yea, the breach of all the Commandments in the fall of *Adam* and *Eve*. They therefore are brought out *chained together*.

The Bar is the apprehension of Gods wrath due for sin.

After all this, when the Prisoner standeth at the Bar, a Jury for life and death is impannelled, who are for the King, and are sworn to give in a true *Verdict*, according to their *Evidence*.

This

This Jury is a chosen company of excellent Vertues, the fruits of the spirit, delivered in by the Sheriff Religion to be called, and to be of his Jury in the behalf of the Kings Majesty, *Jesus Christ*, to go upon the Prisoners, the *fruits* of the *Flesh*, which stand at the Bar.

Their names being given up, they are called as the *Clerk of the Arraignment*, the *Tongue*, nameth them, then the Cryer, *Manifestation of the Spirit*, calleth them one by one to appear, as the Clerk names them; and they are these.

1. Call Faith. Cryer. *Vous avez* Faith, which purgeth the Heart, *Prov. 1. 7.*

2. Call love of God. Cryer. *Vous avez* Love of God, which is the keeping of the Commandments, *John 5. 5.*

3. Call Fear of God. Cryer. *Vous avez* Fear of God, which is the beginning of wisdom, *Prov. 1. 7.*

4. Call Charity. Cryer. *Vous avez* Charity, which rejoyceth in the truth, *1 Cor. 6. 13.*

5. Call Sincerity. Cryer. *Vous avez* Sincerity, which makes a true Israelite, in whom there is no guile, *John 1. 47.*

6. Call Unity. Cryer. *Vous avez* Unity, which maketh men to be of one heart, and is the bond of Peace, *Ab. 1. 14.* and *2. 1. Ephes. 4. 3.*

7. Call Patience. Cryer. *Vous avez* Patience, which worketh experience, and by which men possess their souls, *Rom. 5. 4. Luke 21. 19.*

8. Call Innocency. Cryer. *Vous avez* Innocency, which keepeth harmless.

9. Call chastity. Cryer. *Vous avez* chastity, which keepeth undefiled.

10. Call Equity. Cryer. *Vous avez* Equity, which doth right to every man,

11. Call Verity. Cryer. *Vous avez* Verity, which ever speaketh truth.

12. Call Contentation. Cryer. *Vous avez* Contentation, which ever rests satisfied.

Then the Clerk saith, *Countez.*

And so the Cryer saith to them, answer to your names.

Then the Clerk nameth them, and the Cryer telleth or counteth them,

Faith, one. Love of God, two. Fear of God, three. Charity, four. Sincerity, five. Unity, six. Patience, seven. Innocency, eight. Chastity, nine. Equity, ten. Verity, eleven. Contentation, twelve.

Then the Cryer saith, good men and true, stand together, and hear your charge.

With all these Graces should the soul of man be endued to proceed against sin, we should be able to say, that we have them by the manifestation of Gods Spirit, and also to know

know their power and vertue, and distinctly to be able to reckon them, and so wisely to esteem them, as the good and true gifts and graces of God; which have a charge given them, which is every grace his proper gift; and all conjointly have power to discern of any sin, and to give a just verdict thereupon.

This Jury, thus called and impannelled, are commanded to look upon the prisoners at the Bar, upon whom they are to go.

This is when we oppose Vertues to Vices in our meditation, that so by the excellency of the one, we may see the foulness of the other, and so come to the greater love of Vertue, and to the more deep hatred of Vice. This is the Jury of vertues profitable looking upon vices the prisoners at the Bar.

The prisoners, though they stand together, yet are they to answer one by one.

So sin must distinctly one by one be arraigned: for we cannot proceed against sin, but upon a particular knowledge thereof.

A general, and so a confused notion of sin (which yet is that which is in most men) will never make a man truly to see how his estate standeth with God, and so to bring sin unto death.

The Prisoners at the sight of the Jury, and
D ; namign

naming of them, have leave to challenge any of them; if they can give good reasons against this or that man, they are put off the Jury, and others chose in their stead.

These Prisoners seeing such a Jury, presently begin to challenge them.

Unbelief, he cryeth out against *Faith*, as his Enemy. *Hatred of God*, against the love of God, as his Enemy. *Presumptuous sinning*, against the fear of God, as his Enemy. *Cruelty*, against *charity*, as his Enemy. *Hypocrisy*, against *sincerity*, as his Enemy. *Discord* against *unity*, as his Enemy. *Anger, rage, and murmuring*, against *patience*, as their Enemy. *Murder, fighting, and quarrelling*, against *innocency*, as their Enemy. *Wantonness, adultery, fornication, and uncleanness*, cry out against *chastity*, as their deadly Enemy. *Cozenage, theft, and unjust dealing*, against *honest equity*, as their Enemy. *Lying, slandering, and false-witness-bearing*, against *verity*, as their mortal Enemy. And lastly, *greedy desire, covetousness, and discontentment*, cry out against *contentation*, as their Enemy.

All these together challenge the whole Jury, crying out and saying, (good my Lord) these men are not to be of the Jury against us; for your Lordship knoweth very well, and none better, that they are all of them our deadly Enemies, Your honor knoweth, that

that every one of them hath petitioned to the Lord *chief Justice*, very often and importunately, to bind us all to the good behavior, and to cast us into prison, as we have been by their means. They have made Master *New-man* the Keeper and his underkeepers to deal very hardly with us.

It is well known (my Lord) that *Chastity* procured Master *New-man* almost to famish *incontinency* to death. Good my Lord, consider of us, these are our most bloody and cruel enemies: We appeal to your Lordship, to God and to all good men, that know both them and us, that it is so.

Our humble sute to your Lord therefore is, that more indifferent persons may be chosen to go upon us, else we are all but dead men. We do know (my Lord) that there are here many other of very good and great credit in the World, fit to be of this Jury, men very well known to your Lordship, and to Master Sheriff, and the worshipful Gentlemen. These are men of worth (my Lord) of far more esteem every where, then these mean men here, picked out of purpose by Master Sheriff. These (my Lord) of the Jury, are men of small reckoning in the countrey. These live scattered here and there, almost without habitation, except in poor Cottages; so as we marvel (my Lord)

how they can be brought in for Free-holders, hardly any one of them is of any account with men of great estates, and of worth, in the Land. Good my Lord, consider of us.

Then the Judge asketh them, what these men be, of whom they speak, and what are their names?

Then they answer, My Lord, they are these; *Master Naturalist, Master Doubting, Master Opinion, Master Careless, Master Chisverel, Master Libertine, Master Laodicean, Master Temporizer, Master Politician, Master Out-side, Master Ambodexter, and Master Neutrality*, all (my Lord) very indifferent men betwixt us and them. Gentlemen, Freeholders, of great means; we beseech you (my Lord) to shew us some pitty, that they may be of the Jury.

The Judge informed by those worthy *Justices of the Quorum*, concerning these men, so named by the Prisoners, and knowing the honesty and good credit of the chosen Jury; their exceptions against them are not admitted of, and so these indifferent Gentlemen are passed by.

The Clerk therefore is commanded to go forward, and then he readeth the *Inditement* of every one in order, one after another, as they be called forth by name, and set to the Bar.

The

The first which is called out, is the *Old-man.*

Then saith the Clerk, Gaoler, set out *Old-man* to the Bar.

Then he is brought to the Bar, and commanded to hold up his hand, and his Inditement is read.

Old-man, thou art indited here by the name of *Old man* of the *Town of Evahs temptation*, in the *County of Adams consent*, that upon the day of *Mans fall* in Paradise, when he was driven out, thou didest corrupt the whole nature of man. body and soul, leading all and every of his posterity, coming by generation, with the body of sin, making him indisposed to any thing that is good, framing lets to any holy duty, and polluting his best actions, but making him prone to all evil, bringing him captive to imperious lusts, and so causing him to live in continual rebellion against God, contrary to the Peace of our Sovereign Lord the King, Jesus Christ, his Crown and Dignity.

What sayest thou to it?

He pleads not guilty; and so puts himself to the Tryal.

Then the Cryer calleth for evidence against the Prisoner.

Then cometh forth *David*, whose Evidence is this, Psalm 51. 3. *I was shapen in iniquity*

quity, and in sin hath my Mother conceived me. Jobs is this: Job 25. 4. He cannot be clean that is born of a woman. Isaiah, his Evidence is, Isai. 48 8. That all are transgressors from the womb. Saint Pauls Evidence is most clear; for being asked what he could say? He answered, (My Lord) this *Old-man* hath been the death of very many. I have woful experience of him, Rom 5 15. *A wretched man hath he made me, He took occasion by the Commandment to work all concupiscence in me, Rom. 7. 8. 11. 13. 21 15. 19 23. He deceived me and slew me, wrought death in me, so that in my flesh dwelleth no good, but when I would do good, evil is present with me, so that through him, the good I would do, I cannot, and the evil I hate that I do; He maketh war against the law of my mind, and bringeth me into captivity to the law of sin. Thus (my Lord) is in me the Body of Death, from which I desire to be delivered: and this is that I can say.*

The Evidence being thus clear, the Jury presently being all agreed, give in their *Verdict*, and being asked what they say of the Prisoner at the Bar, guilty or not; they answer, *Guilty.*

Then he asked what he can say for himself, why sentence should not be pronounced against him?

Good my Lord, saith he, I am wrongfully accused,

accused, and am made the man I am not, there is no such thing as *original Corruption*. *Pelagius* a learned man, and all those now that are called *Anabaptists*, (who well enough know all these *Evidences* brought against me) have hitherto, and yet do maintain it, that *sin cometh by imitation*, and not by *propagation*, & *in-bred pravity*. Good, my Lord, I beseech you, be good unto me, and cast not away, so poor an *Old man*: (Good my Lord) for I am at this day 5557. years old.

Then said the Judge, *Old-man*, the Evidence is clear, those thou hast named, are condemned Hereticks; and as for thy years, in respect of which thou cravest pitty, it is pitty thou hast been suffered so long, to do so great and so general a mischief, as these good men do witness against thee.

O my Lord, I beseech you then a Psalm of Mercy.

Old-man, the Law of the King allows thee not the benefit of the Clergy, for *the reward of sin is death*, *Rom. 6. 33*. This is his Majesties decree, unchangeable, as the Law of the Medes and Persians.

Object. Good my Lord, that is meant only of actual sin, and not of me.

Answer. That is not so; for original sin is sin, and all men know, that children die, that
never

never sinned by imitation, nor actually after the similitude of *Adams* transgression, *And death goeth over all, in as much as all have sinned*, Rom. 5. If sin were not in infants, they could not die, hear therefore thy sentence.

Thou (*Old-man*) hast by that name been indited of these Fellowies, Out-rages, and murthers, and for the same arraigned; thou hast pleaded not guilty, and put thy self up on the *tryal*, and art found guilty; and having nothing justly to say for thy self, this is the Law: thou shalt be carried back to the place of Execution, and there *be cast off, with all thy deeds, and all thy members daily mortified and crucified with all thy lust*, of every one that hath truly put on Christ, *Ephes. 4 23. Col. 3. 9. 5.*

This sentence pronounced, the Sheriff is commanded to do Execution; which *Religion*, by his *Under-Sheriff Resolution*, seeth thoroughly performed.

The *Executioner* is he that hath put on Christ, *Gal. 5. 24.*

This Prisoner thus proceeded against, the Gaoler is commanded to set out *Mistress Heart* to the Bar, who is commanded to hold up her hand, and then is her Inditement read.

Mistress Heart, thou art here indited by the name of *Mistress Heart of Soul*, in the County

County of the *Isle of Man*, that also upon the day of Mans fall in *Paradise*, *Rom*, 2. 5. thou becamest corrupted, accompanying the *Old man*, and also *Will thy man*, and hast been so hardened, that thou couldest not repent, and so blind, that thou becamest past feeling, and hast made men to give themselves over to all lasciviousness, to work all uncleanness, even with greediness, to be also very slow to believe all that the Prophets have spoken, *Ephes* 4. 18. 19. *Luke* 24. 25. and to be so enraged with choller, sometimes as to run mercilessly on innocents to murder them, and to cause men most cursedly to depart from the living God, *Acts* 7. 54. Thou hast been, and art also in confederacy with all and every evil thought, word, and deed, committed against God and Man, *Matth* 9. 4. and 21. 34. Thou hast been a receptacle of all the abominations of every sin whatsoever, and hast had conference with Satan to lie unto the Holy Ghost, *John* 13. 2. *Acts* 5. 3. and for greedy gain, at the Devils suggestion, hast set some on work to play the Traytors to the shedding of the innocent blood of our Sovereign, contrary to the Peace of the King his Crown and Dignity. What sayst thou to this Inditement? Guilty, or not guilty?

She answers, Not guilty, and puts her self to the Tryal.

Then

Then the Cryer saith, If any man can give *Evidence* against the Prisoner at the Bar, let him come; for she stands upon her deliverance: then come in such as can say any thing against her, and first is *Moses*.

Moses, what can you say against this Prisoner? look upon her, see if you know her.

My Lord. I know her well enough, *Psal.* 106. 32. 33. she made me and my brother *Aaron* to speak so unadvisedly with our lips by her passion, that we could neither of us be admitted to go into the Land of *Canaan*. This I can say of her, *Gen* 6 5. and 8. 21. *that every imagination of her thought is on y^e evil continually*, and that naught she hath been from her youth up.

Moses having ended, then saith the Judge, is there any more?

To whom answer is made, yes (My Lord) there is *Jeremy* the Prophet.

Jeremy the Prophet look upon the Prisoner, can you say any thing on the behalf of his Majesty?

My Lord, this I can say, *Jerem.* 17 9. *that she is deceitful above all things; and desperately wicked*: so that no man without Gods special assistance, can either find out her devices, or escape her treacheries.

And this moreover I know, that she hath
been

been sent unto and forewarned to wash her self of her wickedness : and yet for all this she doth lodge still ill thoughts in her house, *Jer. 4. 14* and *7. 14.* and *9. 14.* and *11. 8.* and *13. 10.* Yea (my Lord) she hath seduced many from God, making them to walk after her evil counsels and imaginations, to their utter destructions. And I am truly informed, that there is ever the place where the enemies of their own souls do work their wickedness and mischiefs, *Psal. 58. 2.*

Is there any more *Evidences* ?

Yes my Lord, here is *Ezekiel*.

Ezekiel, what can you say ?

My Lord, I can witness thus much; *Ezek. 20. 16* and *3. 33. 1.* Such is her lewdness, that she followed after Idols, and after covetousness, which is idolatry, both high treason and rebellion against God. Yea, so very shamelessly and lawlessly she carrieth herself, that if such lewd companions come not into her, she will go out and follow them.

These be witnesses enough, saith the Judge, to condemn her, but is there any other ?

Yes, my Lord, please you here are more : here is *Saint Matthew*.

Saint Matthew, what can you say against the Prisoner at the Bar ?

My

My Lord, I have heard it from the mouth of my *Lord chief Justice* himself (when I did attend upon him, he having occasion publicly to speak of her) *Matth. 15. 19.* that *out of the heart do come evil thoughts, Adulteries, Fornications, Murthers, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, and evil eye, blasphemy, pride & foolishness.* All these evils he witnesseth to come forth of her house: so that it is evident against her, by his honors undoubted testimony, that she is an harborer of a company of very bad and unsufferable guests. Saint Mark, here next me, can witness as much, *Mark 7 21. 22. 23.*

It is very true, my Lord,

Here is an Harlotry indeed (said the Judge) Jury, if you be agreed give in your Verdict, what say you of this Prisoner? Guilty, or not guilty?

We say guilty, my Lord.

Woman, what canst thou say for thy self, that sentence, according to Law should not be pronounced against thee?

Ah, good my Lord, take pitty on me, a poor weak old woman; these men speak against me the worst that they can, because I would not be ruled by them. They speak of malice, my Lord. If I have misdemeaned my self any way, it was by this *Old-man* my fathers misleadings, (My Lord) by whom, I thought,

thought, that being a woman I should be wholly guided. But here me (good my Lord) I beseech you, let not these mens testimonies cast me away. For I did dwell with as good men, and better then they are, or ever were (my Lord) as others can witness, to my great commendation.

Then saith the Judge, who are these, I pray you?

I dwelt (My Lord) with King *David*, *Psalms* 101. 1. with King *Solomon*, *1 Chro.* 39. 19. 15. 17. and was in their house held to be a perfect Heart: so was I after accounted in King *Asa's* house. Yea, my Lord, with *Abraham* the father of the Faithfull, was I found faithful, and such hath been my credit, that I was well spoken of even to God himself by good King *Heskiah*. That all this is true that I say, I beseech you to ask *Isaiab* the Prophet, as also *Nehemiab*, and others that have recorded the same, *Nehem.* 9 8. *Isai.* 38. 3.

Besides all these (be pleased to hear me, good my Lord) ask all the Countrey people, and they will with one mouth speak well of me. They have (say they) a good Heart towards God, and that ever since they were born, they never found me so wicked as these witnesses are pleased to speak. I hope therefore (my Lord) that you will be pleased

fed to be good to me, good my Lord, pittie a very old aged poor woman, as ever you came of a woman.

Woman, Woman, for the witnesses against thee, they are without exception, and thy own mouth doth condemn thy self, in that *first*, thou doth confess, that thou wouldst not be ruled by them when these holy men were sent unto thee, and that with special command from his Majesty to see thee reformed. *Again*, that thou dost acknowledge thy self to have been wholly led by the *Old-man*, one now most justly condemned by the law to be crucified.

As touching *Dauids* heart, *Solomons* heart, *Asa* his heart, the faithful heart of *Abraham*, and the upright heart of *Hezekiah*, never an one of these was thy self, thou dost lewdly seek to deceive by equivocation, and to beguile the standers by with thy tricks of *Jesuitical* cozenage, *Matth. 13. Luke 18.* True it is, that there is great commendation of an *Heart*, and the same to be an honest and good heart, an upright heart, a faithful heart. But woman, this is the heart sanctified and purged by faith, in all those that are born anew of water and the holy Ghost: but this is not that which thou art, the natural and corrupt heart: Thou art that commendable heart in name only, but not in quality; therefore

fore thy boasting is vain, thy pleading subtilty, verifying *Jeremiahs* evidence of thee, that thou art very deceitful

As for the vulgar praising of thee, it is through their own self-love and foolish self-conceit, and their utter ignorance of thee, that maketh them to speak so well of thee. Thou dost therefore but trifle away the time, and trouble the assembly.

As for thine age, it procureth thee no pitty at all, because thou hast beguiled, undone, and bewitched so many. Thine age should have taught thee better things, but thy obstinacy in wickedness would not suffer thee. Hear therefore thy sentence.

Thou *Mistress Heart*, hast been indited by the name of *Mistress Heart*, of those Fellowies, Murthers, Conspiracies and Rebellions, and for the same hast been arraigned: thou hast pleaded not guilty, hast put thy self to the tryal, and been found guilty, having nothing justly to say for thy self. This is the law. Thou shalt be carried back from whence thou camest, and there live condemned to perpetual imprisonment under *Master New man* the Keeper, without bail or main prize. *Gaoler*, take her to thee, look to the Prisoner, and keep this *Heart* diligently, and take heed lest there be at any time in you an heart of infidelity to depart from the living Gods,
Prov,

Prov 4 13 Hebr. 3. 12. Master Sheriff Religion, and the Under-Sheriff Resolution, do see it performed very carefully and speedily, according to the sentence given.

After *Mistress Hearts* arraignment and condemnation, *willful Will* is commanded to the Bar, and to hold up his hand, and his Inditement was read.

Willful Will, thou art indited by the name of *Willful Will*, of the Town of *Free*, and in the County of *Evil*, that thou partaking with *Old man*, and lewdly living at the bent of *Mistress Heart*, hast been a Champion for them, ready to act all their villanies, and upon every motion of theirs, or any sollicitation of those her harlotry maids: her passions, hast from time to time gathered together all the powers thou couldest make within this *Isle of man*, to raise rebellion, and by force and arms hast often attempted to rush in and upon his Majesties *Garrisons*, appointed for the safe keeping of the Town of *Soul*, and so of the whole *Iland*, and thereby hast given occasion to the Enemies, to seek to invade the same, contrary to the peace of our Sovereign Lord the King, his Crown and Dignity.

What sayst thou to this Inditement, guilty or not guilty?

His answer was, Not guilty, (my Lord) and so

so put himself upon his tryal by God and the Countrey.

Then were witnessses called out, & the first of them was the Captain of the Garrison, which was one *Captain Reason*.

This Captain coming before the Judge, was asked what he could say for the King, against the Prisoner at the Bar ?

My Lord, saith he, by my Sovereigns appointment, I was made Captain of this Garrison in *Soul*; and his Majesty also was pleased to place this Prisoner in the same for his service, but yet under me, and at my command, and not to do what he himself listed,

But he having conceited himself to be free, and not under controlement, and being grown *Full*, he hath by the bewitching of *Mistress Heart*, and her Maids, endeavored to bear all the sway, treading down with contempt all my lawful commands. I made many *fortifications* against his violent courses, to restrain his out-roads, lest thereby he should have made way for his enemies breaking in upon us, to the danger of the whole Iland: but all these fortifications very often he hath defaced, and by the force of strong passions, he hath born them down before him, without any regard of supream or subordinate authority whatsoever. He may well

well (my Lord) be called *willful Will*, for except he be more under subjection, neither I his Captain, nor ever an Officer in the whole band, will be obeyed, yea, assuredly (my Lord) if he be not curbed, the whole Town of *Soul*, will be overthrown, and all the Island fall into the enemies hand, to the great dishonor of his Majesty. And this is that which I have, for the present, to say. My Officers, if it please your Lordship to have them called, can say very much against him.

Then saith the Clerk, Cryer, call in Captain *Reason Lieutenant*.

What is his name, saith the Cryer?

He is, saith the Clerk, called *Discourse*,

Lieutenant Discourse, come into the Court, *Vous avez* the Lieutenant.

Lieutenant, what can you say touching this *Willful Will*, the Prisoner at the Bar?

My Lord, my Captain and I have had many occasions of much conference upon every serious business, into which this Prisoner hath often intruded himself, and thereby hath greatly hindred our designments. For say we what we could, he would have all things go after his pleasure, and only to satisfy the lust of Mistress *Heart*, and some of her drabs, on whom he hath attended, and by whom he hitherto hath been too much ruled,

led, and I may say, most strangely bewitched, having no power to deny them any thing.

Our *Ancient* (my Lord) can further inform you.

How call you him, saith the Judge?

He is called (my Lord) *Profession*.

Then saith the Cryer, *Ancient Profession*, come into the Court, *vous aves Profession*.

Ancient, What can you say for the King against the Prisoner at the Bar?

My Lord, when I bare my colors of a *Holy conversation*, and displayed the same in *Word* and *Deed* before the company, he hath attempted, and that not seldom, to rent and tear them; and this not only within our selves: but sometime also before, and in the very sight of the Enemy, hath sought to deface my colors, through his violent disposition, untamed nature, with the help of enraged passions, to my utter disgrace, and not to mine only, but to the whole *band* of good qualities, gifts and graces, in the Town of *Soul*.

So heady he is, and so perversly bent to his own will that he never regardeth, for the present, what may happen afterwards. Our two Sergeants can more at large discover him, if it please your Lordship to hear them: Here they stand by me,

What

What do you call them, saith the Judge ?
 My Lord, saith the *Ancient*, the one is Sergeant *Unity*, and the other is Sergeant *Order*, worthy Souldiers (my Lord) and very serviceable for good government. Sergeant *Unity*, come in, What can you say of this Prisoner ?

My Lord, when all the whole band lovingly, as one man, were obedient in all things, he upon every least discontent did mutiny, and endeavored to set us at ods one against another. He hath adhered to secret Conspiracies of inbred corruptions; yea, and hath not been only found to favor, but also to stand for, and to grace our open enemies, even Satans suggestions, and the pomps and vanities of this wicked World; to whom he hath been so serviceable, as if he had been a prest Souldier for them, forgetting his faith and allegiance to his own Sovereign. If he be not (my Lord) suppressed, he will at the length be our utter overthrow. My fellow, Sergeant *Order*, can say more.

Sergeant *Order*, What is that you have to witness against the Prisoner ?

My Lord, whensoever he cometh out of that lewd harlots house, Mistress *Hearts*, and from among her young Strumpets, he is so enraged, as he behaveth himself more like a savage beast then a man; All is by him put

out of order, our Captain cannot rule him, especially when he hath gotten a pestilent fellow, one *Obstinacy* to accompany him, and another coggng deceitful companion, called *Shew of good*, to hearten him in his forward courses and bad intendments. Of himself he is ill enough, but these (my Lord) make him incapable of good counsel, or of the best advice that our Captain can give him.

Where are, saith the Judge, these fellows; why were they not apprehended, and brought in hither with him?

My Lord, as soon as he was attached and brought under authority, they both presently fled. Our Captain *Reason* made diligent search after them, but could not find them. For, my Lord, these Companions durst never appear with him, but when they knew him to be wholly bent to his own will, and when they were very sure, our Captain had not strength enough with him to withstand them; otherwise they would keep close, and not apparently be seen to countenance him. If order might be taken for apprehending of these, there would be some hope of better government in this prisoner, if he hap to be released.

Upon this the Judge gave order to Master *Sheriff*, to his *Under-Sheriff*, and to all the

Justices of the Bench, for the speedy apprehending of these two lewd and rebellious companions. Then the Crier was commanded to call in one witness more, which was one of the Corporals of the Band, whose name was *Discipline*, who being there attending presently appeared.

The Corporal being at the Bar, it was demanded of him what he could say, more then had been spoken?

My Lord, saith he, though very much hath been spoken, and that most truly against him, yet have I more to say then hitherto hath been spoken by any of them. It is well known, my Lord, to the whole *Corps de guard*, how unruly he hath been after the setting of the watch. Such conceit he hath ever had of his freedome (my Lord) that my very name hath been odious unto him. He hath gotten such liberty, that he could never endure to be disciplined. Our arms he hath taken and made them often unserviceable.

Our *Powder* of holy affections he hath damped, the *Match* of fervency of spirit he hath put out: the *Small shot* of spiritual circulations he so stopped, as in time of need they would not go off; of the *Sword* of the Spirit, the Word of God, he quite took away the edge: he brake the *Helmet* of salvation, bruised the *Breast-plate* of righteousness: the

Shield

Shield of Faith he cast away, and unloosed the *Girdle* of verity. The *points* of all the pikes of divine threats by presumption he so brake off, as they had no force to prick the *Heart*. He would (after the Watch was set) of himself without the Word go the round, and divers times meeting the *Gentlemen of the round*, holy Meditations and Divine Motions, he would stop their passages and turn them back again. And not seldom hath he fallen upon the *Sentinels*, quick apprehensions, and put out their eyes, so as they could not, if the enemies had approached, have discerned them. My Lord, by his willful unruliness, and by his obstinate Masterfulness, he hath often indangered the whole *Island of Man*, the lower part called *Corps*, and the higher called *Soul*, and in a manner delivered them into the enemies hand. For the common Souldiers, the powers and faculties of both are too often swayed by him, to follow him in his rebellious courses. And therefore, my Lord, if he be not suppressed and brought in obedience to our worthy Captain, he will surely at the length yield this his Majesties right into the hands of forraign powers, which daily watch to have by him some opportunity to invade us. They have (my Lord) often assailed our *Castle of Confidence*, raised upon the Mount of Gods mere

cies, hoping only upon his help to make a breach therein, and enting to cast us out; we therefore beseech your Lordship to have justice against him.

Then saith the Judge, you ask but right, and that which in my place I am bound to yield you, without respect of persons.

Honest men of the Jury, you have heard what all these Gentlemen have witnessed against him, if you be agreed of your Verdict, give it in, what think you of the Prisoner, guilty or not guilty?

They answer, guilty, my Lord.

Then the Judge turneth his speech to the Prisoner, *Willful Will*, thou hast heard what all these have witnessed against thee, what canst thou now say for thy self, why the sentence of death should not now be pronounced against thee?

My Lord, I am a Gentleman free born, and ever like a Gentleman brought up in liberty. And though I was in some sort to be ordered by Captain *Reason*; yet I ever held my self his equal, and stood upon my freedom of chusing or refusing, or of suspending the action. He had no authority to inforce me further then it pleased my self. I have always been a freeman (my Lord) from servile obedience to any man, and owe subjection to none but only to my Sovereign. I cannot

cannot deny but that Captain *Reason* hath offered daily to advise me, and I have not ever wholly rejected his counsel; if I have at any time miscarried, it was through the lewd Mistress *Hearts* deceiveableness, and the violence of these her passionate affections misleading me, for want of deliberation before, I either chused or refused the thing objected before me.

I do here (my Lord) ingenuously confess the truth of all that which these witnesses have spoken against me, for which I heartily crave pardon.

I also do freely acknowledge that I stood too much upon my birth and Gentry, as too many at this day do, having never a good quality besides to brag or boast off. I took it for granted, that my Gentry stood in idleness, pleasurable delights, hawking, hunting, and haunting Taverns, drinking of healths, whiffing the Tobacco-pipe, putting on of new, and variety of fashions, in Hat and in hair, in cloaths & in shoe ties, in boots and in spurs, in boasting and bragging, in cracking of oaths, in big looks, great words; and in some out-bearing gestures the forms of Gentry: which I verily suppose should sufficiently of it self have born me out, in all my extravagant courses, in my licentious liberty, and lascivious wantonness in Mistress

Hearts house, through which I was brought into all these rebellious disorders, for which I justly deserved my Sovereigns indignation, of whom I humbly crave mercy and forgiveness: Good (my Lord) take pittie upon me.

Willful Will, I am sorry that thy deserts are no better, being so well-born, and that thou hast so abused thy Gentry, to thy shame and confusion, through thy vain mistake and foul abuse of the conceit of Gentry, which consists of nobleness of spirit, honorable endowments of mind, praise worthy qualities, and serviceable imployments for the King and Country; and not in such base conditions as thou hast named, unfitting altogether true Gentry, being indeed the fruits either of degenerating spirits from the worth of their Ancestors, or the property of new upstarts, never having had the right breeding of true Gentry, nor the understanding of the true qualities of a Gentleman indeed.

But seeing thou art humble and penitent, and mayst do his Majesty good service hereafter, thy deserved sentence shal be deferred off, till his Majesties pleasure be further known concerning thee: yet in the mean space, thou art to be bound to thy good behavior, and be carried back again, to remain under the custody of Master New-mans Gaoler,

Gaoler, take him to thee, and see him forth coming whensoever he shal be called for.

Then, said he, I humbly thank your Lordship, and so bowing himself to the Bench, he is carried away from the Bar, to the place from whence he came, to remain Prisoner until he should be released.

After he was removed, the Gaoler was commanded to set Mistress *Hearts Maids* to the Bar. But upon deliberation they were sent to Ward again unto another time. The reason was, for that two great *Traitors* and *Rebels*, chief amongst the damned crue, were presently to be arraigned, which would take up the allotted time before the Court should break up and the Bench arise.

These two were *Covetousness* and *Idolatry*, capital Thieves, pestilently mischievous against God, his Worship and Service, against the Church, and against the Commons weal.

Covetousness was joyned with *Idolatry*, because he is also called *Idolatry*, Col. 3. 5. Now all other Prisoners removed, and the Judge with the Bench ready for these, the Clerk willeth the Crier to command the Gaoler to set *Covetousness* to the Bar, which the Gaoler doth forthwith.

Then saith he unto him, *Covetousness* hold up thy hand, and hear thy Inditement.

Covetousness, thou art here indited by the name of *Covetousness*, in the Town of *Want*, in the County of *Never fulls*, that from the day of thy first being thou hast been the root of all evil, having made some to play the Thieves, *1 Tim. 6. 10.* others to commit Treason against our Sovereign Lord the King, *Mich. 2. 2.* others to murder Innocents for their inheritance. Thou art also here indited for bribery, extortion, oppression, usury, injustice, couzenage, unmercifulness, and a multitude of outrageous villanies: besides thy hindering men in holy duties & means of salvation, forcing them headlong to their destruction, contrary to the peace of our Sovereign Lord the King, his Crown and Dignity.

What sayest thou to this Inditement, guilty or not guilty?

He answereth not guilty (my Lord) and so he puts himself upon the tryal.

After this, the parties that can give Evidence are called in, and first *Repentance* is commanded to produce his Witnesses.

Repentance, what can you say?

My Lord, since the Prisoner was committed to prison and put into *Ward*, some of my witnesses are dead, as *Acan, Abab, & Judas*.

Then saith the Judge, look the Records Clerk, and read them.

My

My Lord, I read here that *Acan* confessed, that by *Covetousness* he was moved to look upon a wedge of gold; and so coveting, stole it; and with it a Babylonish garment, to the death and destruction of him and all his. Also I here find, how through *Covetousness*, *Ahab* longed for poor *Naboths* Vineyard; and so eagerly, as he fell sick for it, because he could not have his will. But *Jesabel* procured by his leave and liking the death of *Naboth* and his sons, and so got possession of the Vineyard, 1 *King*. 21. Moreover, I find here, that *Judas* confessed how he betrayed the innocent blood of our Savior, through *Covetousness* and desire of money. This is all the Confession my Lord, in the *Records*.

Then the Judge willeth the Constable and his Assistants, which were at the apprehending of him to be called, who make their appearance;

Constable, what can you say, and those that were with you, against this Prisoner at the Bar?

My Lord, when we went to make search for him, he hid himself so close, as we had much ado at first to find him in *Mistress Heart's* house; who had almost perswaded us, that he had not been there, until I learned it from *David* the man of God, whom I

had found petitioning the *Lord chief Justice*, for a warrant of the good behavior against the *Covetousness* of the *Heart*, *Psalms* 119. 36. Then thought I, certainly he is here in this house: for if *David* feared to have him in his heart, that gave so many millions of gold and silver, 3300 Cart-load of Treasure for the building of the Temple, can I think him not to be here? I sought therefore diligently, my Lord, and found him; but before I could attach him, he was got into a dark corner. and attempted to blow out my Candle-light, and to have escaped me. But I and my Company took such diligent heed to him, as he could not get from us: yet before we could bind him, and bring him away, he endeavored to mischief as many as came near him, and would by no means obey my Warrant, as the rest here (my Lord) can tell, if you please to hear them. Then began every one of them to speak.

Care complained, that he had almost choaked him with the World and worldly businesses, so as he had no leasure to mind heavenly things.

Clearing accused him, that he had so undermined his understanding at unawares, as almost he had broken the neck of his good name, and reputation of his profession and Religion,

Indignas

Indignation complained that he had well nigh lost his life by him : for whereas before he could not behold sin, but with an holy anger, now profit of sin, through this cursed Covetousness, made him look chearfully upon it, and heartily welcome it for profits sake.

Fear complaineth, that he did bewitch him : for, said he, whereas before I was tender-hearted and trembled at Gods Word, desire of gain made me loath to lose my commodity, though I got it with sin.

Veheement desire, did greatly complain of his violent setting upon him, to make him eager after earthly things, so as he could hardly take any rest.

Zeal complained, that he struek himself hard upon the head, as the blow made him, in hope of gain, almost without sense of Gods glory, which before he preferred above all things in the World.

Lastly, *Revenge* complained that the Prisoner had attempted to murder him, and so wounded him, as whereas before he could master sin, now he was grown so weak, as any gainful sin was able to master him, and to bring him under command.

When these had spoken what they could, the rest were brought to give evidence, and these also were men of very good account, and

and of great worth in their Countrey; *Master Church*, *Master Common-Weal*, *Master Household*, *Master Neighbor-hood*, and *Master Good-work*, who having answered to their names, they give in evidence one by one.

Master Church; what can you say against the Prisoner at the Bar?

My Lord, I am not able to reckon the particular mischiefs he hath done against me. There falleth never a benefice of any reasonable value, but he sets many to run and ride after it, and to offer largely for it, and maketh some *Patrons* thieves, and to admit many an *Ignoramus* into the charge and cure of Souls: and many a Minister to be a persured Simonist before God. He maketh not a few to heap up means, not only for maintenance, but also to make themselves great; and many which come in freely, to neglect the care of their flocks, and to seek after their fleeces, to care to be rich, and to follow so after the World, as that either they give over to preach, or do make them preach at home very idly, seldom and unprofitably, though abroad either for their hire, or applaudity, more diligently and commendable.

When People come to Church (my Lord) he marreth their devotion, and haleth their souls out of the Church, to make them to be walking their grounds, talking with their friends,

friends, plotting businesses, and to be going some journey, to be at some Market or Fair, to be counting their debts, following their debtors, reckoning up their loane upon Usury, their profits and gain, here and there, not without fear of losses. And all these things (my Lord) with many other worldly thoughts, whilst their bodies are in Church, *Matth. 13.* When people come from the Church, he choaketh the seed of Gods Word, that it thriveth in very few, and to these few, it is more in talk then in practise. He keepeth (my Lord) many from the Church, causing them to set the Lords Day apart, not for his service, but for their worldly affairs, because they will not take another time for hindering their profit in the week days.

Much more (my Lord) I have to say, but I am loath to be too tedious.

You Master Church, have spoken sufficiently, and enough to condemn him.

Call Master Common-weal.

Master Common-weal, what can you say on the Kings behalf, against the Prisoner at the Bar?

My Lord, this man hath entred so far into all businesses, he hath almost utterly undone me. He propoundeth Offices to sale, and so maketh the buyers to sell their duties for profit

profit to make up their moneys. He hath monopolized commodities into his hands, inhanced the prices of things, to the great grievance of the Kings Subjects. He (as your Lordship well knoweth) hath miserably corrupted the course of Justice, by bribery, by making many Lawyers plead more for Fees, then honestly, for the equality of the cause; by delaying the cause, by removing it from one Court to another, till men be undone. He hath, to get his desire, suborned false witnesses, counterfeited evidences, and forged Wills. Good my Lord, let some order be taken with him, else he will utterly bring me to ruine, and all mine for ever.

Call Master Household.

Master Household, what can you say concerning the Prisoner?

My Lord, this wicked *Covetousness* keeps holy exercises out of private houles; he will not let Parents have any time to instruct their children, he maketh Masters use their servants more like beasts then men, they are so wholly imployed in worldly businesse, as for their souls there is no care taken, but they are left to live as soulesless men. He causeth niggardly house-keeping, and overlaboring of servants. He breedeth much contention, chiding, and too much use of ill language by
 Mistresses

Mistresses and Dames; yea, between men and their wives in their Family, to the great grief and ill example of their children and servants.

Yea, (my Lord) he hath made children to be cruel to their Parents, Brethren and Sisters, to hate one another, near of kindred and blood to go to Law one with another, for and about dividing Goods, Lands, and inheritances; yea, I can witness this, that he hath made them murder one another: Children their Parents, Husbands their Wives, and one brother another. It would be too long to particularize, how great evils, and how many ways he hath injured me and all mine. But because other witnesses stand here by me, I will trouble your Lordship with no more complaints at this time.

Call Master Neighbor-hood.

Friend. What is it that you can say touching this prisoner?

My Lord, this unhappy man hath altogether disunited mens affections, so as in our Town there is very little love: hardly will one do another a good turn freely, but either it must be one for another, like for like, or in certain future hope for gain. This wretch hath almost banish'd all friendly society; every man is for now for himself, as he neglecteth his neighbor almost wholly. He maketh them

them trespass one another, to rob cunningly one another in buying and selling; and to fall out with bitter railing, and unneighborly languages for a penny loss; and causeth many sutes and brabbles. We are (my Lord) indeed miserably disquieted; and almost utterly undone by him. For (my Lord) we were a company of very good neighbors till he became Landlord: here dwelt *Amity, Kindness, Gentleness, Love, Peace, Charity, Patience, Goodness, Ready good-will, Forgetfulness of wrongs, Sociableness, Good-run and Joy*: but most unjustly by his cruelty and wrong-dealing he hath displaced them, and brought (my Lord) a company of infernal spirits, for so I think I may without offence call them, which are these: *Hatred, Malice, Envy, Wrath, Anger, Churlishness, Discord, Niggardiness, Sturdiness, Strife, Debate, Variance, Emulation, Sedition, Wrangling, Fraud, Deceit, Malignity, Despight, Unnaturalness, Implacableness, Unthankfulness, Self-love, High-mindedness, Fierceness, Makebate, and Unmercifulness*, Rom. 1. 1 Tim. 3. The best that he brings in (my Lord) are *Costly complement, Fair Speech, How do you, Good morrow, Good even, Glad to see you well, Word welcom, Will you drink, Farewel, Yours to command*, and such like; also one *Little-good*, with another called *Soon-lost*, and among

among these *No-harm* is greatly commended, but never a *Good-man* among them, much less any *Too good* to be found in the *Parish*, except more in name, then in deed. And this is that which I have to say, my Lord, at this time,

Call out Master *Good-work*.

Master *Good-work*, what can you say touching the prisoner?

My Lord, there hath been so much spoken that I need say nothing; yet none have more just cause to complain then I have: for he hath endeavored to his utmost to root me out, and all my posterity, *Bounty*, *Liberality*, and *Hospitality*.

My Lord, we by reason of him, daily stand in fear of our lives; all the countrey cryeth out of him, in their love to us, who well know how often he hath attempted to murder us.

He hath put out of joynt both the arms of my Son *Bounty*, and almost broken the back of my Son *Liberality*, that he hardly at any time goeth upright, and all know this that he hath violently set upon my Son *Hospitality*, and forced him out of doors, and in his stead hath let in *Pride of apparel*, *Sumptuous building*, *Affection of vain Titles*, whom he hath made to shut up doors, perswading them that to maintain their state, they must increase

increase their revenues, by new purchases, by racking of rents, by inhauncing their fines and incomes, all little enough to uphold their outward state, and vain pomp abroad. And this (my Lord) is that which for the present I have to say.

Then it was asked if all were come in, that should give Evidence?

Answer was made, My Lord, here is only one man more, poor *Poverty* brought hither by authority, to give evidence, may it please you hear him.

Call in *Poverty*.

Poverty, What canst thou say against this prisoner at the Bar?

Good my Lord, I have reason to curse the day that ever I knew him, and he only it is that hath brought me to this poor state.

I was a man of some credit, my neighbors well know; till I had to do with him, who would lend me nothing but upon *Usury*, and that upon great bonds and mortgage of Lands; and so greedy a Wolf was he upon his prey, that if I missed but one day of payment, he would take the benefit of the mortgage, or forfeiture; or if he forbore longer, I payed him by presents and gifts so much with the use, as made me to groan under the burthen, feeling my self in an irrecoverable Consumption. Sometimes to keep
day

day with him, I was inforced either to buy for time, or else to sell something out of hand to make ready moneys: either of which was as bad or worse then the biting of usury, for when *William Greedy* a brother of his, or also *Gain* his Cousin, perceived my need; Oh, how did he in selling for time extort from me; and in buying for ready money press me? So that to escape a whirle pool, I fell into devouring gulfs, and thus he undid me.

And not being therewith content (wo unto him) when I became Tenant (my Lord) who was before a good *Free-holder*, he put into our *Land-lords* heart, to depopulate our whole Parish of *Wealth*, (for so it was called) and there in stead of many honest Inhabitants and good house-keepers, he set a Shepherd and his Cur to feed his flocks. This also is he (my Lord) that maketh men of fair Lands (which might live well on their own revenues and demesns) to take Farms into their hands, and to drive out such as had been merciful relievers of their poor neighbors. In our poor estate we have sought to him for relief, but in stead of comfort, he hath railed on us, threatned to whip us, and to send us to the *House of Correction*. Nothing will he do for us, but what by Law he is inforced unto, though he keep his Church,

Church, and can sometime also talk of Religion. He beggers all of us (my Lord) on work he will not set us, and yet will not suffer us to seek abroad for relief. He never seeth us, but his heart riseth against us. He rather will adventure his own damnation, then part with one penny, except it be to go gay, to buy and purchase for him and his. Yea (my Lord) that all may know his merciless cruelty when we have wanted relief, and begged of him, he hath counselled us to shift for our selves, and steal out of the stacks of Corn in gleaning time for bread, to break hedges, to steal wood or coal in the night, to make us fires, to pluck sheep, or shear off their wool for cloathing, to rob Orchards for fruit, to steal Geese, Hens, Ducks, Piggs and Sheep, for flesh meat, to couzen men that set us on work; and to make us poor people hateful to God and man. For he careth not (my Lord) so as he may not be charged any way what we do, or what becometh of us.

And yet to make up the hight of unmercifulness, he will be the first, if we of meer extream need do amiss, that will cry out against us, and pursue us to death. This hath ever been his course hitherto, (my Lord) consider rightly of us and pittie our case, I beseech you, good my Lord.

Poverty,

Poverty, thy case indeed is to be pittied :
Jury you have heard the *Evidence* of all,
what say you of the Prisoner at the Bar, is he
guilty or not guilty ?

Jury, Guilty, my Lord.

Covetousness, thou hast heard what all these
witnesses have laid to thy charge, and spo-
ken against thee, what canst thou say for thy
self, why sentence upon these honest mens
verdict should not be pronounced against
thee ?

My Lord, I stand for my life, let it please
you with patience to hear me : and first
touching this impatient ingrateful out-crying
fellow *Poverty*; it was not I, my Lord, when
he was wealthy, but his then daily and only
Companions, *Sloth*, *Carelessness*, *Prodigality*,
Good fellowship, *Gogay*, *Good cheer*, *wantonness*,
Improvvidence, *Little-work* and *Many-mouths*,
which (my Lord) cast him into a Consump-
tion, and like Canker-worms consumed
him quickly. I confess, he came to me often
to borrow, but when I saw his vain courses
of expence, I was very loath to lend to him,
but that he so earnestly intreated me, even
with tears in his eyes, oftentimes protesting,
that I should greatly pleasure him; yea, and
save him and his estate from ruin, if I would
do him that kindness, to lend him in his
need.

Thus

Thus (my Lord) was I moved and drawn on to lend him according to the Statute, only I took good security, because I perceived him to be wasteful. Advantage I never took, but only when I saw that he was an idle fellow and careless, and would never keep day, then I would only threaten him to terrify him, (my Lord) and if he then brought any kindness to my wife, it is more then I know of, and more then I desire of him.

Sometimes he would offer to sell me the Land morgaged to me, when he could not pay, and told me that of necessity he must sell it, and if I would not, another should buy it. Then I thought my self as worthy to have it as any other in all reason,

For my threatning of him and his company, when they went a begging: true it is, because I say, that as they had consumed themselves, they thought to rely on me, and so in like sort to have eaten me up too: for idly had they lived, and work they neither could nor would. And whereas they accuse me that I compelled them to steal, herein they very much wrong me (my Lord) for it was their *Love to live idly*, and their *Pinching necessity*, which led and inforced them to fall to shifting and stealing, and not I, my Lord.

Touching their *Land-lords* depopulating
of

of the *Town of Wealth*, they their own selves were the very cause thereof, for that worthy Knight & my kinsman, *Sir Worldly Wise*, when he saw how some by sutes of Law; others by drunkenness and riot, others by pride and idleness did waste their estates, so as they were neither able to till their Land, nor to stock their grounds, he bought their estates one after another, and so left them to buy or hire for themselves elsewhere, And when thus they had removed themselves, he sought the welfare of the *Common-weal*, which was to hold up cloathing (my Lord) the chiefest means here to set the poor on work, which cannot be without wool, and wool cannot be had without flocks of sheep.

If this worthy Knight, and good *Common-wealthsman* took any advise of me, it was for publick good. Good my Lord, consider that *Poverty* is impatient, ever complaining, and very unthankful to his best friends, if they do not always supply his wants.

You know this (my Lord) to be true, and all the *Worshipful Justices* of the bench.

Touching *Master Church* his accusation; unworthily doth he lay the faults on me, for when any do ride post so for Benefices when they

they be fallen, they are set on (my Lord) by *Perking Pride*, sometime by *Neighbor-need*, and all of them by *Master Haste*, to get the living, and by *Master Fear* to come short of it. It was never I that made them offer such sums of moneys to Patrons. (for it is my manner to advise my friends to be ever sparing of their purses :) but it was their over forward friend, *Master Hope to prevail* that counsell'd them to make such proffers.

I am not (my Lord) the cause of my Ministers negligence in his *Function*, but a couple of base loytering fellows dwelling with such Ministers, commonly called (my Lord) the Parsons man *Ease and Idle*, by whom such Ministers are too much led.

If the people profit not under those that be painful Ministers (my Lord) the fault is not through me, but the fault is in inbred *Ignorance*, *Dulness*, *Old-man*, *Mistress Heart*, and *Willful Will* her man and *Maid*s, hating to be reformed, *Dislike of Teachers* either for the person or doctrine; *Psal. 50. 1 King. 22. Jos. 6. Matth. 13. Want of love of the Truth*, *Contentedness to live and dye in Ignorance*, and the very *Devil himself* (my Lord) their utter enemy. These ought to bear the blame (my Lord) and not I.

For *Master Common-weal*, my Lord, I marvel that he should thus abuse me, and
wrong

wrong me, for (my Lord) he knows well, that I have many ways enriched such as belong unto him: his cunning *Merchants* in trading, and his crafty *Lawyers* in pleading. I have holpen many a mean man to a great estate, and many a base birth to be counted of the *Gentry*. Forward have I been to help all sorts of every estate, of every profession and of every trade and course of life, and must I now be questioned for my life?

Concerning Master *Household*, he hath no reason of all others to blame me; for I taught him how to be wary in his house-keeping, how to manage his estate for his best thrift, how to advantage himself in buying and selling Corn and Cattel, how to let and set, and hire grounds, to graze and fat Cattel, and (my Lord) I ever sought his profit in all my courses. He hath no cause thus to accuse me to your Lordship. He had never gotten up to have maintained so great a Family, but by me. I raised his Father from a base Cottage, to be a Free-holder, and so himself to be Master of a great Family and household. If any such evils have happened under him, as he complaineth of, let him accuse *Unnaturalness*, *Impatience*, *Unruly Passions*, and such like makebates, and withal the *Suggestions of Satan*, which do fet men on such mischiefs, and not me (my Lord.)

For Master Neighbor-hood, he may of all other be ashamed to accuse me so, because he hath lived much better, & nothing worse by me (my Lord) for I caused to be removed from him and his neighbors, in their oft and idle meetings (which they pleased to call *Good-fellowship*) a Company of very Uthrifts, Waste, Riot, Prodigality, Drunkenness, Gluttony, Idleness, Carelessness, Needless Expence, and a rout of very Rascals, with reverence be it spoken (My Lord) I taught him and all such as he is, a better way to live, and a more thriving course, to look diligently to their estates, and to take good courses to save, to get, and to increase their means. As first, having abandoned such lewd company before named, in the next place, I advised them to put away their bad Men-servants, Slack and Sloathful, Careless and Wastfull, Gorbally and Tossy, Weak and Wy-ward, Live-bed and Drowsy, Light finger and Lurching Gamster, and Go-gay, Slipstring and Wanderer, Scape-thrift and Spendall, and such like unprofitable Hinds. And withal to rid themselves in like manner, all of their bad Maid-servants, such as these, Pranker and Prattle, Wanton and Live-sick, Sleepy and Sluz, Sweet-lip and Dainty, Gadding and Forgetful, Green-sickness and Tender, Drivel and Slut, also and above all the

Choor.

Choar-woman, and her daughters *Pocating Filch*, with all their fellows.

And in stead of these (my Lord) I commended unto them a company of Men-servants worth entertainment, all one mans children, the sons of mine honest Neighbor *Good-busbandry*; as *Care* and *Forecast*, *Makes haste* and *Wary*, *Thrifty* and *Pinch*, *Advantage* and *Holdfast*, *Cunning* and *Catch*, *Watchfull* and *Toilsom*, *Homely fare* and *Mean-clad*, *Clouted shoe* and *Patch*, *Up betimes* and *Labour*, *Last up* and *Trusty*, *Getting* and *Lockfast*, *Spend-little* and *Get-much*, *Take time* *LOSE-nought*, *Debtless* and *Gain*; with such other profitable servants.

And because I knew that Maid-servants answerable to them were as necessary, I advised the best I could to provide such also, the daughters of *Good house-wifery*; as *Eager* and *Spare*, *Quick* and *Nimble*, *Trusty* and *Timely-up*, *Healthful* and *Chaste*, *Ever-doing* and *Silent*, *Witty* and *Pliant*, with other of the like nature helpfull to uphold a mans estate. By which good counsel of mine (my Lord) *Neighbor-hood* liveth now richly, and not beggerly, *Need* knocks not daily at his door, eitherto beg or borrow, as he was wont to do.

Concerning the last man *Master Good-work*, he hath least cause of all othersto

complain: for that same which he pleaseth to call in me *Oppression, Usury, Extortion*, and what not, have built many a fair *Alms-house*; many a goodly *Hospital* in the Land (my Lord) and have also given by *Will*, many a large legacy to the poor, and much to publick uses.

My Lord, when I was a *Romane Catholique* in our Fore-fathers days, none was then in more grace and favor with all the *Clergie* then my self. By me the holy Father the Pope greatly increased his *Treasury*, by my Counsels the *Prelates* gat up to such an infinite wealth, and to such glorious dignities: by me (they making Religion a cloak for me to put on) they got such stately houses for their dwellings, and for the variety of their orders, built in the best places of every Nation, and such yearly Revenues as did exceed for their certain maintenance.

Good my Lord, let it please your Lordship to think better of me, then these men procured for witnesses have suggested, for falsely have they spoken against me. Good (my Lord, good my Lord, do me right I beseech you,

Stand up, stand up Fellow, I have heard with patience these thy verbal Apologies: thy subtil shifts to acquit thy self, thy fair shews to win thee credit, if it were possible thereby

thereby to procure thine own release. But know, that yet for all that thou hast said, the Inditement against thee standeth firm, and the evidence against thee is good, which here my brethren the Kings Sergeant, and the Kings Attorney, and these worthy Gentlemen, Justices of this County likewise affirm.

It is very true which your Lordship saith. Good (my Lord) before you pronounce sentence against me, as you be a righteous Judge, hear me, but this once more?

What hast thee to say yet for thy self?

My Lord, I am indited by a wrong name; my name (my Lord) is *Thrift*, and not *Covetousness*, as all this while my Adversaries have born your Lordship in hand.

Then the Judge asked Justice *Sapience* where his examination was? The Justices Clerk called *Experience*, brought it forth and read it: in which his name was found to be *Covetousness*, and that by the witnesses of his neighbors, to whom he was very well known.

Fellow saith the Judge, why dost thou deny thy name?

My Lord, I do not deny it, for my name is *Thrift*; but when I get up some wealth, the envy of my neighbors gave me this other nick-name: and so common it grew, by

their so often calling me, as I lost my other name among them. But there are divers of my honest neighbors which love me, and are glad of my welfare they have told me, that my name formerly was *Thrift*: and they do assure me, that I am untruly called *Covetousness*.

Then saith the Judge, who be these, and what are their names?

My Lord, one is *Master Fair speech*, a loving kind man: and another is *Master Soothing* his kinsman, both of them my familiar friends: whom I have often invited and welcomed to my house. Also many other of my good neighbors do affirm as much to me, as my neighbor *Needy*, *Retainer*, *Dependant*, *Workman*, *Hireling*, *Tenant*, *Fear-man*, *Faint-heart*, *Loath to offend*, *Claw-back*, and *Fawning*; for though some of these be but poor men; yet I have ever known them all to be so honest that they have hated to flatter me; There are besides these (my Lord) other very substantial Gentlemen, as *Master Lucre*, *Master Bribery*, *Master Oppression*, *Master hard dealing*, *Master Scape-good*, *Master Niggard*, *Master Pinch-poor*, *Master Extortion*, *Master Baseminded*, *Master Chubrich*, *Master Usury*, *Master Hard-heart*, *Master Love-good*, *Master Suckin-gain*, and *Master Gripe-hard*, all these (my Lord) and other more of my

my goods friends, have much marvelled, that I would suffer my self to be so falliely called *Covetousness*, by these my Accusers my ever hateful and malicious enemies, such as is *Master Pity*, *Master Relief*, *Master Liberalitie*, *Master Bounty*, *Master Hospitality*, with certain lewd companions, such as *Careless* and *Wastful*, *Pride* and *Prodigality*, *Idle* and *Belly-cheer*, with the like haters of my thriving and provident courses: for I have heard some Preachers say, that he which provideth not for his family is worse then an Infidel: and I would be loath to be held such a one, that am a Christian man. And (my Lord) if it please you to hear me, and also to believe me, I have ever hated Covetousness: for I keep my Church, I say daily my prayers, and now and then, as I may attend it, I hear Preachers, yea such as be held of the nicer cut, ever railing against the Covetous; I have been Patron of many a good Benefice, and have ever given them freely, and if it happened, that I reserved out of them any Tithes; it was then upon my Chaplens thankfulness, and only upon an honest composition. I have given alms now and then, I have not been altogether so straight handed to the poor, when I sold or let any thing as often as I did, the prize set upon the same, ever was so reasonable (as my *Stewards* and *Parliffs* told

me, for I trusted them) that if one would not give the money another would. If in house-keeping I have been any whit sparing, it was only wariness to avoid Riot, Excess, Drunkenness and Gluttony, which every honest man hateth. If the poor (so many as came) were not all relieved, it was for that I saw beggars to encrease thereby, and so I may do more harm then good by my alms; for while some came from far, for an alms or a penny, they might have earned at home in that time perhaps two pence, yea a groat sometimes, making their going and coming a whole days labor. I gathered (my Lord) what I have gotten, by Gods blessing, and great pains taking, for present and for future maintenance of my self, my wife and children after me, and I meant withal, when I died, to have given something to the Church, something to the poor, and a reward to a Preacher, to Preach my funeral Sermon: and somewhat more, perhaps to other good uses.

Good (my Lord) I beseech you consider of me, I have ever had a good mind to wrong no man, but only have striven carefully and honestly to thrive in this hard world: and if all my courses be never so strictly observed, they will only prove me to be *Thrift*, (which is my right name) and
not

not *Covetousness*; It hath been my ill hap, though I have done good deeds, to be very wrongfully abused, either by such as have envied my good prosperity: or by some railing Tenants, or by some bordering neighbors that cannot buy of me; how, when, and what they list, at their own prices: or by some unthankful persons not satisfied according to their humors, though rewarded above their deserts. Good (my Lord) be good unto me, and be not carried away with the words of my malicious envious Accusers.

Fellow (saith the Judge) but that I only sit to judge, and not to be thy Accuser, I could tell thee. *First*, that those thou hast before named, to prove thee to be *Thrift*, and not *Covetousness*, are either flatterers, or fearful to displease thee, or wretched men, companions in evil like thy self: And therefore their witness is nothing worth: *Next*, that all thou hast alleaged concerning thy Religion, thy alms-deeds, thy house-keeping, and the rest, do not clear thee of *Covetousness*; *Matth. 6.* and *23.* for the Scribes and Pharisees would pay Tithes, fast weekly; make many and long prayers; yea, they heard *John Baptist*, a severe Reprover of sin, and Christ Jesus too, who sharply reprehended them: They would give alms, adorn Sepulchers, and do many things which thou

F ;

doft

dost come far short off, and yet were they very covetous; *Luke 16. 14.* The young man that came to Christ, and stood upon his well-doing towards all men, and that from his youth up: *Matth. 29 Mar. 10. 24* yet was he a Mamonist, and trusted in his riches, *Ezek. 33. 30 32.* There were certain Jews as one Prophet telleth us, who would hear Sermons, seem to delight therein, shew love to their Teachers in word, and speak to others to go and hear them, yet their hearts followed after their covetousness. In a word, the carriage of thy own speech uttered in thy own praises, savoureth strongly of Covetousness. But as I said I will not be both an Accuser and thy Judge: we will hear witnesses for the King in this point also: call in witnesses.

Then the Clerk willet the Cryer to call in one *Master Proof*, and one *Master Signs*.

Master Proof, and *Master Signs* come into the Court, to give evidence against the Prisoner at the Bar, or else you forfeit your Recognizances, Vous avez, *Master Proof*, and *Master Signs*.

Master Proof stand up to the Bar, that my Lord may hear you: give room there.

Then saith the Judge, *Master Proof* look upon the Prisoner, do you know him?

Yea

Yea (my Lord) I have known him from a child : his name is *Covetousness*.

But he denieth it now , saith the Judge , and calls himself *Thrift*.

My Lord, he of late is grown ashamed of his name, but neither is, nor ever was ashamed, either of the nature or practise of *Covetousness* , as I and *Master Signs* here do well know , and are able to make good against him.

Then you hold not his name to be *Thrift*.

No verily (my Lord) though he hath often pretended it, to cover his odious though very true name ; yet it is not to be denied (my Lord) but that one *Thrift* dwelt where he now dwelleth, and indeed, he is a slip of *Thrift*, and thus it was.

This *Master Thrift*, was once Steward to three worshipful Gentlemen, *Master Liberality*, *Master Bounty*, and *Master Hospitality* and carried himself very commendably in their services, and afterwards for himself, when he came to be an house-keeper, until he fell in acquaintance with a very pestilent subtle base Petty-fogger, who gave him such bad counsel as unhappily brought him to fall into familiarity with one *DisTrust*, and suddenly to marry a daughter of his called *Not content*. Through this his unhappy Father in law

law ever urging, and his unquiet wifes sollicitation, he was much altered in his nature and condition from that which he was before. Of this woman *Not-content* he had divers children, among the rest, *Care*, *Fear*, *Spare*, *Hard-fare*, *Toil-some*, and withal, one called *Gain*: Those former Sons were four, sad, lumpish, froward, and very unquiet: But this Lad *Gain* was a pleasant youth, and often made his Parents very merry, and therefore though they neglected not the other, yet their chiefest delight was set upon this.

This Son they so cokered and made so much off, as they suffered him to set his love upon one *Coveting*, a very harlot, and withal the base daughter of *Desire*, upon which filthy harlotry he begot this fellow *Covetousness*, the prisoner now at the Bar: who when he was but a very babe, so continually lay sucking at his mother *Covetings* breasts, as she had not milk enough for him, and therefore with her husband *Gains* consent, she put him to be nursed, and nourished up of one *Greeedy*, the wife of *Money-love*; Now so it fell out, that these two had a daughter called *Hope & encrease*, to which he at ripe years was married, who between themselves, as also by the help of their Parents, on both sides of his Parents *Gain* and *Coveting*; and of her
Parents

Parents *Greedy* and *Money-love*, they did grow rich and very great. And so insatiable hath he been ever in getting, as he justly deserveth to be called *Covetousness*; his very true and proper name. And this is that which I have to say (my Lord) and I hope it may give the Jury satisfaction, that he is not indicted by a false name.

If you have spoken *Master Proof*, then Crier call in *Master Signs* saith the Judge.

Master Signs saith the Crier, stand up to the Bar.

Then the Judge asked him if he knew the prisoner?

My Lord, saith he, I have known this man of a long time, his name is *Covetousness*: He was so born, and brought up as *Master Proof* hath witnessed to your Lordship, and to the Jury.

But (saith the Judge) you have heard him deny, that this is his name, what evident tokens can you therefore decipher him by, that the Jury may know him to be the very man?

My Lord, though I know him to be blinded with *Self-love*, and with an over good conceit of himself, as rich men commonly be, so saith *Solomon*, *Prov. 28. 11.* as also that he is flattered by such, as he himself hath named to your Lordship, that he will never believe
what

what I shal say; yet will I deliver undoubted tokens to the Jury for them to know assuredly, that he is the very man, according to his name; a right Mamonist. For, my Lord. he cannot deny that he was ever content with his estate, *Heb. 13. 5.* but through the love of money, which he coveted after, he hath labored and made harte to be rich, *1 Tim. 6 9. Prov. 23. 4. and 28. 20.* and never would be satisfied, *Eccles. 5. 6. 10.* nor have enough, *Eesai. 56. 11.* For as riches increased, so he set his heart upon them, *Psalme 61. 10.* His chiefest joy was, because his wealth was great, and because his hand had gotten much, *Job 31. 25.* he hath received silver, rather then instruction, and gold rather then knowledge, *Prov. 8. 10.* His trust was in his riches, *Prov. 11. 28. Jer. 48. 7.* His wealth was his strong City, *Prov. 10. 15.* and as a high wall in his conceit, *Prov. 18. 11.* Greedy hath he been of gain, and through his greediness, hath he troubled his own house, *Proverb. 15. 27.* By chiding, chafing, turmoiling, pinching fare, and such like means; He hath encreased his estate by unjust gain and oppression, *Prov. 28. 8. and 22. 16.* Gifts he hath loved and received, *Prov 29 4. Eesai. 1. 23.* In his abundance he hath not had power given him to live plentifully, *Eccles. 6. 2.* but hath spared more then needeth, *Prov. 11. 24.* He hath eaten

eaten upon other mens labors, *Eesai. 3. 14.* and his Neighbors labors he hath used without recompence, *Jer. 22. 13.* For he always only looked to his own ways, and to his own gain, *Eesai. 56. 11.* Studying to joyn house to house, and field to field, that he might be alone, *Eesai. 5. 8.* He hath built houses by unrighteousness and wrong, *Jer. 22. 13.* He hath made dishonest gain, *Ezech. 22. 13. 24.* And gotten greedily by extortion, *Ezek. 12. 12.* His eyes and his heart were only for covertness, *Jer. 22. 17.* Besides all these (my Lord) he hath suffered the cares of this world, and deceitfulness of riches to choke the Word of God, that it hath been without fruit in him, *Matth. 13. 22.* He never devised liberal things, *Eesai. 32. 8.* nor to despise the gain of deceits, Any proposition tending to cost was ever displeasing to him, and like the young man in the Gospel, *Matth. 19.* would he go away heavily: as one grieved to part with his goods. As an *Achab* he never could see a *Naboths* vineyard, lying commodiously for him, but he eagerly gaped after it. If he gave to the poor, and to good uses, it was of necessity not freely, *2 Cor. 9. 5.* sparingly, and not bountifully, not cheerfully, and of a willing mind, pleading not to be so rich as men took him to be, *Prov.*

And whereas this man saith, that he hath ever hated Covetousness, (as indeed he ought to have done.) *Prov.* 28. 16. Surely if he had, then would he (my Lord) with *David* (one that bestowed infinite treasures to holy ules) have prayed against the Covetousness of his own heart, *Psalme* 119. 25. He would have been more liberal, more bountiful, more given to hospitality, and more ready to good works, then he hath been hitherto. He would be like *Cornelius* giving much alms, *Acts* 10. 2. My Lord, I have known him to watch opportunity, to get advantages both of rich and poor: If *Master Liberality, Bounty, Hospitality, Good work, Church or Common-Weal*, did ever imploy him, he then would make gain of them all to himself: Where he found any good fellows for his turn, as *Waste, Prodigality, Pride, Idle, Needy, or Simple*, as long as they had any thing, he would speak kindly to them, offer to lend them upon pawns, or Morgages, till he had undone them, which he that hateth Covetousness would never have done.

To be short (my Lord) all the witnesses produced already, with the just complaint of poor *Poverty*: proclaim his name to be *Covetousness*, yea (as your Lordship hath well observed) his own speeches and practises, cry shame against him,

Would

Would a man hating Covetousness, commend the practise of Sir *Worldly wise*, as he hath done?

Would he commend, and entertain in his service, *Cunning and Catch, Advantage and Holdfast, Rack-rent and Over-reach, Make-much, and Pinchard, Spare purse and Niggard, Hardfare and Churle, Cold welcome and Wish-rid, Scarce drink and Farewel*, with a company of base Hangbies, such as these, *Slip-thrift and Poorwage, Lack-means and Loyterer, Tag and Rag*, with *Solive and Orbe-gone*. If Covetousness did not overfway him, he would surely abandon all such contemptible companions, which are ever a disgrace to *Liberality, Bounty and Hospitality*, such fellows as these afore-named, they scorn to have abiding in their mansions.

I have been (my Lord) somewhat too long, I fear me, but I hope, I have satisfied your Lordship and the Jury: and spoken, but that which is truth.

Master Signs (saith the Judge) you and *Master Proof* have performed the parts of honest men.

Sirra, Sirra, thou that hast so impudently denied thy name, here before the face of thy countrey: being so clearly proved against thee every way, what canst thou yet alledge for thy self, that now the sentence
of

of death should not be pronounced against thee ?

Good my Lord, a Psalm of mercy.

What canst thou, so notorious a Traytor to God, to his Church, to thy King, and to thy Countrey, now imagine to reap any benefit by thy Clergy ?

Good my Lord, I pray your Lordship of mercy, good my Lord.

Fellow hold thy peace, and hear with patience thy just deserved judgement.

Covetousness, thou hast been indited by the name of *Covetousness*, of all the aforesaid Felonies, Couzenages, Oppressions and Murthers, and for the same thou hast been arraigned; thou hast pleaded not guilty, and hast put thy self upon thy tryal and been found guilty, having no more to say for thy self, this is the Law.

Thou art to be counted *Idolatry* before God, and also the root of all evil, *Ephes.* 5. 3. and so damned a sin as not to be named amongst Christians, and that such as by thee are made covetous, are to be abandoned of all good men, 1 *Cor.* 5. as of God they are abhorred, being worthy of eternal death: *Psalms* 1. 3. and have no inheritance in the Kingdom of Christ and of God, but upon them must come the wrath of God, *Rom.* 1. 29. 31. *Ephes.* 5. 5. as upon the children of dis-

disobedience, *Col. 3. 5. 6.* Thou art therefore as a rotten member of the flesh, to be mortified and cut off.

Master Sheriff do execution, which the *Under Sheriff* seeth performed,

Gaoler, set *Papistry* to the Bar.

Papistry, hold up thy hand.

Papistry, thou art here indited by the name of *Papistry*, of the City of *Rome*, in the County of *Babylon*, that thou being a bastard Christian begotten of Heresy, Judaism, Paganism, hast by violent force and arms invaded the Territories of the Church of God, and by *Spanish Inquisition*, bloody *Massacres*, *stabbing*, *poysoning*, and *killing of Kings*, *Gunpowder plots*, *Treasons*, *Rebellions*, and other hellish practices, usurped authority, and thrusts upon Gods people their humane traditions, inventions, superstitions, will worship, heresies, Jewish Ceremonies, and Paganish Idolatry, to the damnation of many Christian souls, contrary to the peace of our Sovereign Lord the King, his Crown and Dignity, what sayest thou hereunto, art thou guilty, or not guilty.

Not guilty, my Lord.

By whom wilt thou be tryed?

By God and the Countrey. But (good my Lord) let me have another Jury chosen, I do not except against the former Jury, *Faith*,
Love,

Love, Fear, Charity, Sincerity, Patience, Innocency and the rest, but (my Lord) though they be honest men, and have well discharged themselves in their Verdict upon other Prisoners; yet have they not such judgement and understanding as others have, to discern of my cause, and the truth of the Evidence which shal be brought against me.

Papistry; because neither thou nor any of thy *slanderous Favorites* may say, that thou had been proceeded against rigorously and unjustly, without respect to the truth of the cause, I am content to call a new Jury, if here we can have so many as will make up the number.

I humbly thank you (my good Lord) God reward your Lordship for it,

Master Sheriff, impanel a new Jury of very substantial men, the chiefeest you can find, and fittest to go upon this Prisoner now at the Bar.

My Lord, I supposed that as he would crave, so from your Lordships uprightness, he should obtain this favour; therefore have I prepared a full Jury to this purpose.

It was done wisely of you (*Master Sheriff*) let them be called.

Cryer call in the Jury.

A Jury against Papistry.

1. Call *Common Principles*, Vous avez,
Common Principles. 2. Call

2. Call *Apostles Creed*, Vous avez, *The Creed*.

3. Call *Second Commandment*, *Second Commandment* come in.

My Lord, I cannot get in.

What's the matter?

My Lord (saith the Cryer) the Papists keep him out.

Command to let him, Vous avez, the *second Commandment*.

4. Call *Pater noster*, vous avez, *Pater noster*.

5. Call *Holy Scriptures*, Vous avez, *Holy Scriptures*.

6. Call the *Apocrypha*, Vous avez, *Apocrypha*.

7. Call *Councils*, Vous avez, *Councils*.

8. Call *Ancient Fathers* for the first 600. years after Christ, vous avez, *Ancient Fathers*.

9. Call *Contradiction* amongst themselves, Vous avez, *Contradiction*.

10. Call *Absurdity of Opinion*, Vous avez, *Absurdity of Opinion*.

11. Call *Consent* of their own men, Vous avez, *Consent*.

12. Call *Testimony of Martyrs*, Vous avez, *Testimony of Martyrs*?

Count, saith the Clerk.

Then the Cryer bids them answer to their names.

Common Principles, one; *Creed*, two; *Commandment*,

mandinent, three; *Pater noster*, four; *Holy Scriptures*, five; *Apocrypha*, six; *Councils*, seven; *Fathers*, eight; *Contradiction*, nine; *Absurdity*, ten; *Consent of their own men*, eleven; *Testimony of Martyrs*, twelve; Good men and true, stand together and hear your charge.

My Lord, here are some more summoned by Master Sheriffs authority.

Who be they Master Sheriff?

Master *Law* with his Sons, *Civil*, *Canon*, *Cammon*, and *Municipal*.

Well, let them attend the Court for the Kings service, for use if need be.

Papistry, if thou canst justly except against any, I give thee leave to challenge any such of the Jury.

Good, my Lord, only one of the Jury I except against, which is *Holy Scriptures*, except it be our own, Translation.

Well saith the Judge, I am content it shall be so, let it be either *Montanus*, or the *Rhemist*, or the *vulgar Edition*, we desire a just proceeding with all the indifferency that may be.

Then the Cryer calleth aloud. If any man can give Evidence, or can say any thing against the Prisoner at the Bar, let him come in, for he stands upon his deliverance.

Here is, my Lord, a worthy Gentleman
Master *Verity*, Master

Master *Verity*, come near, what can you say concerning the Prisoner at the Bar.

My Lord, this I am able to justify. First, that he hath been a *False Teacher* from the beginning, fraught with error and heresies, teaching as the false Teachers did, such as be recorded in Scripture, if they were paralleled together as the *Doctrine of Devils*, 1 Tim. 4. 1. 2. *Traditions and Commandments of men*, Matth. 15. 2. Mark. 7. 8. 9. 13. Col. 2. 22. *Venial sins*, Matth. 23. 16. 18. *Childrens neglect of Parents for Churches profit*, as they pretended, Matth. 15. 5. Mark 7. 11. *Superstitious observation*, in meats and holy days, Matth. 15. 11. Col. 2. 16. 21. *laying heavy burthens upon the people*, Luke 11. 46. *Justification by works*, therewith troubling the Churches, Gal. 2. 18. and 3. 2. and 5. 4. 12. *Voluntary Religion and will-worship*, Col. 2. 18. 23. *The worship of Angels*, Col. 2. 18. *Carnal liberty*, 2 Pet. 2. 19. Rev. 2. 15. 20. *And teaching for filthy Lucre*, Tit. 2. 11. Thus are they, as were the false Teachers (as the Scriptures in the New Testament set them out) like in all these things.

How like they are (my Lord) to after Hereticks. Learned *Whitaker* in his Book *de Ecclesia*, in the first Question, sheweth in many particulars.

Secondly, (my Lord) he hath used the very same *practises*, which false Teachers have

have used : he doth to make way for his Doctrines, Worship and Advancement, even as they did, *Col.* 2. 2. 23. *2 Tim.* 3. 5. 6. *2 Pet.* 2. 2. 4. They played the Hypocrites in outward humility, in *long prayers* and forms of Devotion, and so misled silly women, *Matth.* 15. 2. and 7. 3. *1 Pet.* 1. 18. They graced their doctrine with shew of *Fore-fathers*, *Luke* 11. 5. They took away the Key of Knowledge, and neither would enter into life, nor suffer others, *2 Tim.* 4. and *1 Tim.* 4. 7. They told the people *old Wives Fables*, and told lies in hypocrisy, *Ephes.* 4. 14. They used sleights and cunning craftines to deceive, *1 Tim.* 4. 20. They boasted of their *learning*, using prophane and vain babbling, and oppositions of Sciences as they termed it, *2 Th.* 2. 2. *AA.* 15. 24. They pretended *Revelations*, *Apostolical Traditions*, and alleadged counterfeit writings, *Rev.* 2. 20. *Neb.* 6. 14. They have the *Prophetical Woman*, and deceiving Prophetesses, *Matth.* 7. 23. *Deut.* 13. 1. 2. They had their *miracle Workers*, Casters out of Devils, and Dreamers of dreams, *AA.* 17. 7. and 24. 5. and 18. 13. and 24. 7. *2 Cor.* 10. 10. *AA.* 24. 5. They would slander mens persons, and the Doctrine of faithful Teachers, and lay to their charge what they could not prove, speaking of them contemptuously, and railing on them, *John* 8. 39. *Matth.*

Matth. 3. 9. 2 Cor. 11. 13. 22. They boasted to be the *true Church*, and that by *Succession* they were of the Fathers, *Rom.* 16. 18. They would use *fair and smoothing words*, and teach with inticing words, and did strive for excellency of speech of mans wisdom to deceive, 1 Cor. 2. 1. *As.* 4. 18. and 22. 1. and 6. 24. and 26. 10. 11. and 30 50. and 22. *Rev.* 2. When they could not prevail by fair means, then they would *suborn* false witnesses: they threatned, beat, *imprisoned*, *banished*, and *slew* the faithful Teachers, and Christian Believers, *As.* 23. 14. They would *plot conspiracies* to the shedding of blood, and the Priests must be acquainted herewith before hand to encourage them hereto, *As.* 13. 50. They would make open *insurrections*, and stir up great personages to take part with them. And what rebellion, treasons, conspiracies, insurrections and persecutions, this *Papistry* hath wrought: my Lord Bishop of *Chichester*, hath openly discovered to the world in his Book of Thanksgiving for our deliverance from all these Traitors, *Morton*, *Sands*, *Parsons*, *Campion*, *Ballard*, *Watson*, *Clarke*, *Garnet*, Priests and Jesuites: *Stukely*, *Somerville*, *Throgmorton*, *Parry*, *Babbington* and his Company; *Lopus*, *Tyrone*, *Markam*, *Brook*, with others; *Piercy*, *Catsby*, and all the Gunpowder Plotters, *Laicks*. And this (my

Lord) is not what I could , but what I thought sufficient to testify at this time, because I would not be tedious.

Master *Verity*, by this you have uttered, it is easy to see how this man hath followed, both the false Teachers in Doctrine, and the enemies of the Gospel in their practises. If there be any more witnesses, let them come forth.

Yes (my Lord) here is Sir *Christianity*.

Sir *Christianity*, what is it that you have to say against this Prisoner at the Bar ?

My Lord, I was commanded to be here to day to give evidence what I know against this man, and this I am willing to do for the service of my Sovereign. This it is (my Lord) which I have to say , that this man with his Associates, hath in stead of Christian Religion , set up a service of Judaism and Paganism , which I am able to prove in a multitude of particulars: but because I am loath to be tedious in my relation, I have brought here with me *Three Books*, that the Jury may judge of all the particulars, or they may be read before the Prisoner, if your Lordship shall be pleased to have it also.

What books Sir *Christianity* ?

My Lord, one is that, that is called the *Three Conformities*, set out lately. The other is, *De Origine Papatus*, set out by one Doctor *Morison*,

Morison, and dedicated to his late Majesty : and our third is, our learned Country-man Doctor *Raynolds* his conference with *Hart*, never answered of any Papist to this day, who sheweth how the Popish service is like unto the Jewish in very many particulars, and wherein they be more Heathenish, then Jewish.

I am content to have them read, to spare your speech touching the Jewish service.

So having been read, the Judge yet wished Sir *Christianity* to declare openly, how *Pagan-like* Papists be, and as the Heathenish Idolaters in Israel and Judah were, and only out of the undoubted testimonies of Scripture, and the Apocrypha books, because these learned Authors had omitted it.

My Lord, I shal (saith Sir *Christianity*) perform this task with as great brevity as I may : that this Prisoner (if it be possible) may see how wickedly he hath dealt with mens souls, to set up in stead of Gods service, an idolatrous, and Pagan-like Worship.

Rom. 1. 22. These Pagans set forth God like a man, *Jer. 7. 18.* The Idolatrous Israelites had a Queen of Heaven, *Dan. 9. 4.* *Isai. 41. 7.* and *44. 16.* *Jer. 10. 4.* *Baruch 6. 45.* They had Images of gold and silver, brass, iron, wood and stone, and some of clay : some molten,

1 *King.* 12. 31. 2 *Chron.* 3. 9. And some served for base wages, *Judg.* 17. They had their Concubines, *Baruch* 6. 11. *Hos.* 4. 14. Some of them would wear hair cloaths and torment themselves, 1 *Kings* 18. 26. 28. *Zach.* 13. 4. and of a Devotion in a Will-worship macerate their bodies, punishing and not sparing their bodies, *Col.* 2. 23. Their Teachers taught for hire, *Mich.* 3. 11. 2 *Pet.* 2. 13. 15. *Revel.* 2. *Tit.* 1. 11. For gifts, they would promise life and peace, *Ezech.* 13. 22. *Jer.* 23. 14. 17. In their service they had variety of Musick, *Dan.* 3. their set holy days, *Exod.* 32. 2 *Kings* 13. They had their holy women attending the Idol-service, *Ezek.* 8. 14. working for them, 13. 18. 2 *King.* 23. 7. and prophecying lyes, *Ezek.* 13. 22. and were great worshippers of the Queen of heaven, *Jer.* 7. 18. and 44. 19. They had also their several gods, for their several Countries as Papists have their Saints, 2 *Kings* 17. 29. and 18. 34. They would pray to these and fear by them, *Jer.* 5. 7. and 12. 16. *Genes.* 31. 53. 1 *Kings* 19. 2. 2 *Kings* 17. 35. *Zeph.* 1. 5. Some in Israel which fell to Heathenish Idolatry, were like Church Papists; for they would worship Idols, and yet go to Gods House and hear his Prophets, *Jerem.* 7. 8. 10. 2 *Kings* 17. 41. *Ezek.* 14. 3. 7. and 20. 1. 31. and 23. 19. When Idolatry was cast out of the Church

(as we have done the Idolatry of Rome) the Idolaters would condemn it as an ill act in them, and speak against the serving of God aright, as Papists do against us, *2 Kings* 18. 12. They worshipped towards the East, *Ezek* 8. 16. They were very *superstitious*, *Acts* 19. They lived in very gross ignorance of the truth, and in liberty of sinning, *Isai.* 44. 18. 19. and 45. 20. *Ephes.* 4 18. 19. *Wisd.* 14. 15. 16. 17. They worshipped they knew not what. *John* 4. 22. Their *Festivals* after their Idol-service they spent in eating, drinking, singing, dancing, *Exod.* 32. 6. 18 19. They had their revillings and meetings full of excess riot, *1 Pet.* 4. 3. And would wonder at, and speak ill of such as would not be like them. They had *Brothel-houses*, *Ezek.* 16. 24. *2 Kings* 23. 7. *1 Kings* 15. 12. 13. and 14. 24. and 22. 26. They had amongst them *Conjurers*, *Wizards*, *Charmers*, *Observers* of times, *Soothsayers*, *Astrologers*, *Star-gazers*, and such like, *Exod.* 7. 11. *Isai.* 9. 13. *Levit.* 19. 37. *Jer.* 27. 9. *Dan.* 1. 4. *Deut.* 18. 10 and 11. 14. *Isai.* 6 2. *Dan.* 2. 7 *Isai.* 47 13. *Acts* 16. 17. and 19 19. To these the people resorted and consulted with, *2 Kings* 21. 6. *1 Sam.* 5. 2. *1 Chron.* 10. 13. *Heb.* 3. 7 and 9. 24. *Deut.* 18. 14. *Isai.* 9 3. and 47. 12. 13. *Hos.* 4 12. *Ezek.* 21. 21. *Jerem.* 8 17. *Acts* 8 10. They sacrificed to Nets, and burnt incense to Drags, *Hab.* 1. 16, They believed that some

of their *Images* were approved of their great God *from heaven*, *Acts* 17. 35. They were cruel and bloodily minded against all that were against their Idolatry, *Hos.* 10. 14. and 13. 16. 2 *Kings* 21. 15. 16. *Judg.* 6. 30. 2 *Chron.* 24. 18. 21. The Idolaters in Israel and Judah brought in the Heathen, as Gods plague upon them, to punish them for their Idolatry, 2 *Chro.* 24. 23. and 21. 16. 17. and 33. 11. and 30. 6. 10. 27. 2 *Kings* 17. 18. as the Papists have brought the *Turks* upon the Christian World by their Imagery and Idolatry, *Revel.* 9. They were stupid and without understanding in their Idol making, and in setting them up to worship them, *Isai.* 44. 14. 20. and so continued therein obstinate as the Papists do. And thus have I shewed what I can say (my Lord) touching the Heathenish Idolaters and their practises.

Your evidence is so clear (*Sir Christianity*) as hereby all may see how Pagan-like Papists be in their Imagery, Priests and Temples. Is there any further evidence?

Then stands up Master *Attorney General*: and did prove him to be guilty of high Treason, both against the person and the laws of his Sovereign, My Lord, saith he, this fellow under pretence of Religion (for all must be covered with his shadow) hath set up another spiritual *Head* over the Church, besides Christ,

Christ, (even Anti-christ his greatest enemy) as is sufficiently proved. He hath set up also *Mediators of intercession* besides Christ: also in his rebellious pride of heart, he hath exalted *mans Merit*, and made him a party Savior of himself, by satisfactory punishments: either here or in their feigned Purgatory. Thus is he a Rebel, and an Abettor of Rebels against Christ.

Again, the Law of Christ (the holy Scriptures) he hath notoriously corrupted and abused many ways. 1. He maketh it *no perfect rule*. 2. He teacheth blasphemously that the *Original is corrupt*, and so shaketh the faith of all such as rest on the Scriptures. 3. He hath added to them mens writings called *Apocrypha*, to make them *Canonical*. 4. He hath feigned a *traditional word*, and equalleth the same with the Scriptures. 5. He debarred for a long time the *translating* of Gods Word into a known tongue, he keep the people from the understanding thereof. 6. Being enforced at length to translate it, he hath of purpose done it *corruptly*, and with many *uncouth* and *obscure* words, hath hidden the truth still, to keep the people in blindness. 7. Yet this their so corrupt and obscure translation is not admitted *indifferently to all*, but to some, and to these under license, for which they pay money.

money. 8. These parties, though they may read the Scriptures, yet must it be with the *Popes Spectacles*, and may not see farther than the false Teacher pleaseth, nor conceive otherwise of the sense then he suggesteth, though the Text be never so clear of it self. 9. They blasphemously publish, that the Scriptures are a *Nose of Wax*, a *dead Letter*, *swaterly Ink*, *dumb Judges*, and a *black Gospel inky Divinity*, and may have one sense one time, and another at another time, according to the Churches state and condition. 10. They set up a *corrupt Latin translation*, for as authentical as the Originals in the Hebrew and the Greek. 11. And lastly, they brought into the Church in stead of the Holy Bible a *Book of lyes* to be read. Thus is this wicked wretch guilty of high treason against our Sovereign.

as Besides that, he hath counterfeited his Majesties Broad Seal, inventing *new Sacraments*, never of Christs institution, and hath conspired and plotted the death of an innumerable multitude of his Majesties Subjects in a most cruel and bloody manner, my Lord, he is no way longer to be endured: for we shal never be at peace as long as he may have liberty to live; for he is a rank Traytor to our King and State, an underminer of Religion, and the true Church of Christ, and an enemy

enemy to our peace and welfare in the Common-wealth.

Gentleman (saith the Judge) you of the Jury have heard Master *Attorneys* witness, also what both Master *Verity*, and Sir *Christianity* have spoken against him: now that you have heard the evidence so fully, what say you touching the prisoner, is he guilty or no?

Then the Foreman, in the name of all the rest, answereth guilty my Lord,

Whereupon the Judge turneth to the prisoner, and saith; *Papistry*, thou hearest what grievous iniquities, foul and filthy abominations, murders and massacres have been layed to thy charge; thou hast heard the *Verdict* of these so learned and well approved Gentlemen, chosen without all partiality to go upon thee. And they in their judgement, upon their consciences, have found thee guilty. What canst thou say for thy self, that sentence of death should not be pronounced against thee?

My Lord, the Jury assuredly is corrupted by some means or other, else would they never have found me guilty: for our learned men have cited many of these in my behalf; and therefore I appeale from them to a *general Council*, for the tryal of their honesty in this *Verdict*.

Upon

Upon this lewd surmise and brazen-faced accusation, all the Jury fell a murmuring; being much grieved to be taxed of faithfulness and perjury. The worshipful Gentlemen the Justices, and Master *Sheriff* began to speak in their behalf, but the Judge standing up, staid them and made answer for them.

Papistry; to be brief with thee, thou art shamelessly impudent to accuse these worthy Gentlemen: for justly proceeding according to the clear evidence to thy face; for thy learned men, they have only cited the names of some of these, but without their knowledge or consent. Yea, many testimonies they bring under their names, which indeed are proved to be counterfeits, abusing their unadvised *Readers* in their unjust defence of thee. As for thy *appeal* to a *general Council*, is but to set a good face upon an ill cause; for thou knowest that we have long desired a *free general Council*, but not a gathering together; like the lewd *Conventicle* of *Trent*.

But art thou not ashamed to conceit the bringing of these mens Verdict to the tryal? We must by them be tryed, and not they by us. By what canst thou try the *Principles* of *Religion*? wilt thou deny them? must *Fathers*, *Councels*, *Scriptures*, and all be brought under

under our judgements? Thou haddest no cause to tax the Jury; if any had been in fault, it should have been the witnesses: but canst thou tax *Verity* of lying, or *Christianity* of falshood? As for Master *Attorney*, his speech is no more then your own words, writings and practise do testify.

Hear therefore thy sentence, justly deserved before God and men.

Papistry, thou hast been indited by the name of *Papistry*, of all these former treasons, rebellions, conspiracies, gun-powder plots, murders, massacres, falshood, heresies, Judaism and Paganism, and of that thy detestable Idolatry, and for the same hast been arraigned, thou hast pleaded not guilty, hast put thy self upon thy tryal, and being found guilty, having no more to say for thy self, this is *my Law*.

That thou the *Mystery of iniquity*, with the old *Serpent*, called the *Devil*, or *Satanas*, thy father, with thy lewd mother, that great *Whore*, drunk with the blood of the Martyrs of Jesus, which sitteth upon a scarlet-coloured Beast, as also with that false Prophet the *son of Perdition*, thy guide, and governor shal be cast alive where the Dragon is, into the *Lake of fire*, 2 *Thes.* 2. 7. *Revel.* 12. 9. and 17. 3. 9. and 20. 4. and 19. 20. *Revel.* 14. 10. 11. burning with brimstone, there to be tormented

ted with all thy marked ones in the presence of the holy Angels, and in the presence of the Lamb, without rest day and night, the smoak of which torment shal ascend up for ever and for ever, without mercy or hope of redemption.

After this sentence, there is made an Oyes, and so the Court breaketh up, the Judge ariseth, the *Justices* and *Gentlemen* attended him, the *Sheriff* with the *Under-Sheriff*, and servants go before with the sounding of a Trumpet; and so do conduct him to his lodging, and there do leave him with rest and peace.

Laus Deo.

THE



The Contents of this little Book for spiritual
use, besides the literal delight in
the Allegory.

In the first Part.

1. **T**hat which is most hurtful to man is
sin, set out under the name of a no-
torious Malefactor, pag. 18. to
22.
2. That God hath given to such as be his, hea-
venly graces to watch over their ways, and to
find out their sins, set out by Watchman, pag.
22, to 24.
3. That God hath given us helps in his Holy
Word to find out and to know sin to be sin, set
out under the name of an Hue and Cry, pag. 24.
to 27.
4. That some people are so wickedly bent to
sin, that, to hide their own sinful courses, they be-
come deadly Enemies to most excellent virtues:
set out under the names of Master Out-side,
Master Worldly-wise, and the rest, pag. 27.
to 29.
5. That sin escapeth often under the name and
cloak, or habit of vertue; set out under the shifts
which

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which thieves use to make, to escape their pursuers,
pag. 29. to 31.

6. That sin hath many to favor it, and who chiefly they be: set out under several names, pag. 31. to 34.

7. That yet for all these shifts, and these favorites, a godly man will in obedience to Gods Commandment search it out: set forth under the Constables Warrant from the Lord chief Justice, pag. 34.

8. That to search out sin is required understanding, set out by an Officer, which hath authority to search, pag. 38.

9. That not every understanding, but the understanding illuminate by grace, is that which can find out sin: set out by the Deputy Constable, the Tything-man, the Petty Constable, and chief Constable, pag. 38. to 40.

10. That where such understanding is, there is a gracious reformation; set out by the chief Constables family, pag. 40. to 42.

11. That this understanding to apprehend sin, needeth other graces to assist it in his spiritual search; set out by the name of the Constables men-servants his Neighbor, and his Neighbors children, pag. 42. to 43.

12. That truly and uprightly to proceed in search of our sins, we must before hand remove self-love, and self-conceit: set out by two busy companions, pag. 43. 44. 45.

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13. That the place in the soul where principally sin is to be searched out is the heart; set out by a Common Inn, pag. 45. to 46.

14. That the five senses are so many inlets for sin into the heart, and what kinds of sins enter in at every several sense: set out by the Inn-doors, pag. 46. to 47.

15. That sins possess not the heart forthwith from the sense, but in a natural order, and by degrees; set out by the Hall, Parlor, Chamber, and Dining room, pag. 47.

16. That the passions of the heart are many, and what is their force and effect; set out under Mistress Hearts Maids, pag. 47. to 49.

17. That the will of man is miserably mislead, and made as a very slave to the deceit of the heart, and passions thereof; set out by the name of Will her man, pag. 49. to 50.

18. That sins once entertained into the heart, do there find matter of nourishment, there to abide and rest: set out by an Hostess entertaining plentifully her guests; from a table well furnished, diligent attendance, lodging rooms and beds, pag. 54. to 56.

19. That ill ordered affections, and overswaying passions are accompanied with many evils; set out by Guests lodged in several beds, pag. 56. to 58.

20. That when the heart doth nourish up sins, there the sinners live securely without repentance, through

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through hardnes of heart; set out by lodging in
a bed securely after full dyet, pag. 58.

21. That where the understanding is sancti-
fied, there the heart is struck with Gods fear to
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taching a Felon, pag. 57. 58.

22. That upon this fear of God, a well infor-
med judgement will fall to a true and serious
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mining a felon, binding sours over to prosecute
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to 61.

23. That a regenerate man, born anew, gets
at length mastery over his own heart, and
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Newman Gaoler, pag. 61.

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ledge, holiness, and righteousness; by the heavenly
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gion: set out by fettering of Prisoners, and
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In the second part.

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3. That conscience must be well informed of all the particulars whereof it is to judge, else it will not, nor cannot judge aright: set out by the Justices and others, sitting in Commission with a Judge, pag. 70. to 72.
4. That the holy Scriptures are the only rule to proceed by against sin: set out by a grand Jury, pag. 72. to 74.
5. That he which would proceed strictly against all and every sin, is a man to be qualified with many virtues: set out by a Petty Jury, pag. 74. to 78.
6. That as vices be, so vicious persons are opposite to virtues, and virtuous men; set out by the prisoners challenging the Jury, pag. 78. to 80.
7. That there are a generation of men setting themselves wholly for the World, which are neither true lovers of vertue, nor haters of vice, but so as either may be useful for themselves: set out under

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under a full Jury of indifferent Gentlemen;
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8. That there is in every one an inbred corruption foul and evil; set out under the name of Old-man,
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9. That the heart is desperately wicked, most deceitful and vain; set out by the name of Mistress Heart, arraigned and condemned, pag. 84.
to 92.

10. That the will of man is most rebelliously bent, against all due subjection; set out by willful Will arraigned,
pag. 92. to 104.

11. That Covetousness is a most cursed sin, the root of all evil every where; set out by all the Witnesses produced against it, pag. 104. to 106.

12. That Covetousness is a deceitful sin, having many pretences subtilly to cover it self: set out by the answers thereof at the arraignment;
pag. 106. to 126.

13. That Covetousness is not honest thirst, as is clear by proof, and the evident signs of Covetousness, set out by witnesses, Master Proof and Master Signs,
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14. That Papistry is Idolatry, a patchery of heresy, Judaism and Paganism; set out in the arraignment thereof,
pag. 139. to 141.

15. That there are twelve wayes to confute Papistry; set out by the impanelled Jury against it,
pag. 141. to 142.

16. That Verity it self, and true Christianity are

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are against Popery; set out by the two produced witnesses, discovering the falshood, impiety, cruelty, treasonable practices, and the abominable Idolatry thereof, pag. 142, to 158.

An Answer to such as censure this Book.

These things are the substance of all this Book, couched within the allegorical narrations, which is no dreaming dotage, no fantastick toy, no ridiculous conception, no old wives tale told; some have an humor to delight in finding of faults; some are so envious that they cannot look upon any thing which is anothers, but they must needs disgrace it; Perhaps some kicking Jade in reading is galled, and therefore doth winsh. Some are so ridgedly grave, that forsooth, it is a misto read that, wherein they may have occasion offered any way to laugh or smile: when they may remember that even *Abraham*, the gray headed, old aged, and grave father once laughed; as they themselves will also, whosoever they be, when the humour takes them.

If any dislike this little Book for want of matter, let him be pleased to consider these one and forty particular instructions before, set down, with natural and moral Philosophy comprehended therein, how also fami-
lies

lies may be well governed and also religiously; how love may be preserved among Neighbors, what evils are the disturbance thereof, and what be the base conditions of the niggards and pinching worldlings, contrary to such as be of a bountiful and liberal disposition.

Besides all these things, let them be pleased to attend to the scope of the Book, wherein two things are principally aimed at.

1. To discover to us our miserable and wretched estate, through corruption of nature. For the laying open hereof, there is a lively description of sin, with the power, nature, fruits, and effects thereof, how it first came, how intertained, bred and brought up, by whom and where, with the several kinds of sin, and the differing conditions of sinful men, opposing virtuous courses, and under what colour they so do, to their own ruin at the length.

2. To shew how a man may come to a holy reformation; and so happily recover himself out of his natural wretched estate. To work this, here is delivered how a man is to search out sin, what necessary graces are required thereto, with the helps how to discover sin, and to know sins to be sins; what commonly be the lets and hinderances in the discovery and search of our sins; what to do, having

having found out our sins, and how to become humbled thereby, and how to sit down to judge of our selves, without all partiality. Moreover here is manifest, what gifts and graces are requisite to an holy life. Lastly, how we may know sin to be subdued, and in whom it is truly overcome.

These things being the true scope and right use of this Book, and the matters therein contained so behoveful and necessary to every true Christian, I hope no sober minded man can, much less will find fault with it.

If the manner, laying those things down in a continued allegory, be the offence to some, do suppose they know, that *Nathan* did teach *David* by an allegory: *2 Sam.* 12. *Cant.* 5. *Eesai* and *Ezechiel* taught the Jews so too, and that our Savior spake many parables to his hearers, *Ezek.* 17. 2. and 19.

Objection answered.

If any think it had been fit for a younger wit, then for one grown old and gray-headed; surely *Nathan*, *Eesai* and *Ezechiel*, were not young; neither did those forms of speaking derogate any thing from their holy aged gravities. And it may be thus to allegorize upon such a subject matter from all these passages, in politick government, required some more experience, then some perhaps conceit, though the thing done
to

to their hand may seem now most easy.

But the fault, if a fault, peradventure, is not simply imputed for making an allegory: but in following it so largely, and for sursetting (as it were interlude-wise) some things, for the weightiness of the matter therein contained, not seeming grave enough, as the Parables of Christ, and his Prophets were. For sin and sinful courses of men should be so deciphered, as the Readers might rather be moved to lament, then occasioned to laugh.

First for the largeness, it is no more then the necessity of the intended discourse required, as the scope before mentioned may sufficiently witness, *Luke 15. 16. Ezek. 17. 19.* The Parables of our Saviour in Saint *Luke*, and of *Ezekiel*, were large, and they were prosecuted according to the nature of those things from whence they were taken, to lay open fully thereby what they intended, and this is but so, and no more.

I confess the matter of this allegorical discourse to be such (as may appeare by the manifold lessons before layed down, being the summary Contents of the book) as ought to work in every Christian Reader sorrow of heart, in the deep consideration of his miseries, till he be recovered out of his wretched estate: and withal to cause a diligent endeavor in sober sadness, to better his condition

condition of living Christian-like before God; neither of which is prevented by the manner of handling, if all would do, as some have done, first to read it after the letter and then attend piously to the spiritual sence, they would attain to that, which in so penning it, I aimed at. I knew the natures of men in the world: I perswaded my self that the allegory would draw many to read, which might be as a bait to catch them, perhaps, at unawares and to move them to fall into a meditation at the length of the spiritual use thereof, which I well hoped that others more religiously bent, would at the first discern and make benefit of.

If two or three passages carry not that gravity in shew, as some perhaps could wish they did: Let these consider therein those places the enforced nature of the allegory. Then how that elsewhere in all the rest of the book, the carriage of the matter is very far from the nature of so odious and so base a comparison, if it be in the hand of a piously affected and well-minded Reader. Lastly, that even those few passages are sharp reproofs; and are no more an occasion to guilty parties, with the conceits thereof to make themselves merry, then that great Prophet *Eliah* his mocking (in a matter none more weighty) was to the Priests of *Baal*, when yet, perhaps, some of the wiser

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fort,

fort, abhorring *Baal*, might smile secretly thereat.

There is a kind of smiling and joyful laughter, for any thing I know, which may stand with sober gravity, and with the best mansuetude, justly occasioned from the right apprehension of things, else had not *Abraham* fallen into it, nor holy *Job*, nor the righteous in seeing (which is strange) matter of fear. *Gen.* 17. 17. *Job* 29. 24. *Psalms* 52. 6. Well, I have clothed this Book as it is: It may be some humor took me, as once it did old *Jacob*, who apparelled *Joseph* differently from all the rest of his brethren, in a party colored coat. It may also be that I took (as *Jacob* did in his *Joseph*) more delight in this Lad, then in twenty other of his brethren born before him, or in a younger *Benjamin* brought forth soon after him.

When I thus did apparel him, I intended to send him forth to his brethren, hoping hereby to procure him the more acceptance, where he happily should come: and my expectation hath not failed; deceived altogether I am not, as was *Jacob* in sending his *Joseph* among his envious brethren. For not only hundreds, but some thousands have welcomed him to their houses. They say they like his countenance, his habit and manner of speaking well enough, though others to nice, be not so well pleased therewith.

But

But who can please all? or how can any one so write or speak, as to content every man? If any mistake me, and abuse him in their too carnal apprehension, without the truly intended spiritual use, let them blame themselves, and neither me nor him: for the fault is their own, which I wish them to amend.

You that like him, I pray you still accept of him for whose sake, to further your spiritual meditation, I have sent him out with these *Contents*, and more marginal notes.

His habit is no whit altered, which he is constrained by me to wear, not only on working days, but even upon holy days and Sun-days too, if he go abroad. A fitter garment I have not now for him: and if I should send out the poor Lad naked, I know it would not please you.

This his coat, though not altered in the fashion, yet is it made somewhat longer. For though from his first birth into the world it be near a year, yet he is grown a little bigger; but I think him to become to his full stature: so he will be, but as a little pigmy to be carried abroad in any mans pocket.

I pray you now this fiftenth time accept him, and use him, as I have intended him for you, and you shal reap the fruit, though I forbid you not to be Christianly merry with

with him. So fare you well in all friendly
well-wishes.

R. B.

May, 18. 1677.



F. I. N. I. S.

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msd

